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1689

A

Sure Guide TO HEAVEN: OR

An Earnest Invitation to Sinners to turn to God, in order to their Eternal Salvation.

Shewing the thoughtful Sinner what he must do to be saved.

By *Joseph Alleine* late Minister of the Gospel at *Taunton* in *Somersetshire*.

John 3. 3. *Except a man be born again he cannot see the Kingdom of God.*

Licensed and Entred according to Order.

LONDON,

Printed for *Tho. Parkhurst* at the *Bible* and *Three Crowns*, at the lower end of *Cheapside* near *Mercers* Chappel. 1689.

TO THE
READER

That would be safe and happy.

IF *it were only possible thou mayst live hereafter, and be called to account in another world for what thou dost in this, it would be thy wisdom to take the safest course, and not to run the constant hazard of being dragg'd by death to Judgment, before thou wert prepar'd to meet thy Judge.* But another Life, *and a* Judgment to come, *are more than possible; there is an high probability, yea as great a certainty as can with reason be expected, that death will not put an end to thy being, that thou shalt live after the return of thy body to the Earth, and that then thou shalt be tryed, and sentenced to such an happiness or misery, as will be incomparably greater than any thing, nay than all thou didst ever feel or see, hear of or imagine. These weighty Truths are taught and establisht in some measure by the Light of Nature, but much more clearly and firmly by the Oracles of God in the Holy Scriptures. Besides what they say of the different states of separated Souls, they plainly teach, and strongly assert,* That God hath appointed a time in which he will judge the whole world by the Mediator Jesus Christ; that that great Mediator who is God as well as Man, will descend from Heaven, attended by its glorious Inhabitants, with triumphant Acclamations to his Royal Throne; that a mighty Voice will cite all that ever dwelt on Earth to make their personal appearance; that that awakening and commanding Summons shall be presently heard and obeyed by

the dead, and they with the quick then remaining alive, shall all stand before the Judgment Seat; that after a throughly searching and impartial tryal, which will reach mens several talents, trusts and opportunities of getting and doing good, and their most secret actions, words and thoughts, every one shall receive an unalterable Sentence of Absolution or Condemnation: and that then such as are approv'd and absolv'd, shall inherit an heavenly Kingdom prepared for them from the foundation of the world, be like the Angels their delightful Companions, converse with their most amiable and loving Saviour, beholding and partaking of his glory, yea resemble, see and enjoy God himself in compleated Holiness, and everlasting Bliss: And those on the other hand, that are reprobated and damn'd shall never be admitted into the Regions of Light, nor yet be favour'd with a glimpse thereof; but suffer with Devils in the blackness of darkness for ever, the perpetual gnawings of the Worm that dieth not, and the extreme torments of unquenchable fire. *Seeing then these things cannot be denied, thou must be guilty of such woful abuses of reason as far exceed all the extravagancies of them that want it; thou must be most grosly foolish, most unnaturally cruel to thine own Soul, to thy whole self, if thou dost not earnestly desire to be one of those unto whom the Lord shall say,* Come ye blessed, *and not,* Depart ye cursed; *if thou dost not readily welcom, and diligently use any proper helps for the avoiding of the heaviest endless misery, and for the attaining of the purest, vastest, everlasting happiness. And such helps are now offered thee in this little Book, which hath a taking tincture of the excellent Author's flaming love to God, and useful Charity to the Souls of men; and now it is in thine hand, let me tell thee, it cannot be refus'd the reading, or read without doing what it so plainly teacheth and affectionately*

nately urgeth, but at thy greateſt peril. If thou wilt not be at a ſmall expence of time and pains to read it over, if after the neglect of ſo many means of inſtruction this alſo be rejected, how juſtly mayſt thou be deſtroyed for lack of knowledge? *How ſoon may* the things which belong unto thy peace be hid from thine eyes? *A continued wilful* want of underſtanding *is large ground for fear, leſt* he that made thee ſhould not have mercy on thee, and he that form'd and redeem'd thee ſhould ſhew thee no favour: *If thou readeſt, but doſt not practiſe what Scripture and Reaſon ſo pathetically plead for, the* increaſe of thy knowledge will increaſe thy ſorrow, *becauſe it will aggravate thy ſin; for* to him that knows his Lords will, how and why to do good, and doth it not but the forbidden evil, to him 'tis heinous, inexcuſable ſin, for which he is liable to be beaten with many ſtripes, in *conſtant dreadful danger of ſeverer puniſhment. I hope therefore thou wilt peruſe ſo ſhort a diſcourſe, and art not unwilling to do it in ſuch a manner as to grow acquainted with, and be perſwaded to thy great duty, and which is inſeparable from it, thy greateſt advantage; and that thou mayſt not fail thereof, is the deſign of the following Directions.*

1. *Pray in the name of Chriſt as thou art and ſhalt be enabled, for the more effectual aſſiſtances of the Holy Spirit. Such is the corruption of our nature, that it utterly diſables to make a ſaving uſe of outward means without inward aids. Unleſs the Spirit by his powerful operations work thee into a ſerious teachable temper, ſet home the attempts of Gods Meſſengers, and give them an efficacy far beyond their own, the moſt concerning truths and weightieſt arguments can never be ſo repreſented and inforc'd, as to overcome thy ſenſual, worldly inclinations, reſcue thee from the dominion of ſin and Satan, and bring thee back to God. Thou muſt therefore pray, and that*

with becoming apprehensions of the great God, due regard to the gracious Mediator, deep shame and sorrow for the sins thou confessest, ardent desires of all the grace thou beggest, and faithful improvements of such measures as thou hast already received. And if thou thus askest, with fervent importunity and persevering constancy, thou wilt undoubtedly find that God bade thee not to seek his face in vain. *As our Lord warrants us to argue, Luke* 11. If a man will not deny a Friend what he is importunate for, and if a Father will grant his Son what he asks and wants, much more will thy Heavenly Father give thee the Holy Spirit for all needful purposes, to produce all those effects in thee, that are truly necessary for thine Eternal Salvation.

2. *Consider seriously what thou readest, and work it on thy Soul as far as thou art concern'd therein. Medicines for the Body will operate though they are not thought of; but Spiritual Remedies for the mind require its co-operation with them; the clearest explications, fullest proofs and strongest motives about matters of nearest and greatest concernment will not do the Soul any good, unless by thinking it apply them, and extract their vertue; nor will the Spirit heal its lamentable Diseases, if his influences be not answer'd with suitable endeavours.* Work *then as he works in and with thee; take into most serious consideration whatever is apt to promote thy recovery; lay those things closest to heart which are likeliest to cure the hardness thereof; inculcate and urge them, and withal cry mightily unto him,* who is able, and no less willing to help thee, *till thou feelest his gentle force, and comest to a conquering resolution, that thou must and will do as thou art advis'd, till thou dost not only assent to the course propos'd as fit to be taken, but art steadily determin'd, that it is best for thee, that it is absolutely necessary, and must effectually be prosecuted: that by the grace of God thou wilt thoroughly change thy heart and life, and so escape*

cape from the greatest evil, and make sure of the chiefest good.

3. *When thou hast seriously consider'd and resolv'd, proceed presently to practise, with all thy might, and without the least delay.* 'Tis *commonly a work of some time to alter the temper of the Soul, and change the course of the life; and according to God's usual methods, the longer thou hast been accustom'd to do evil, the more time and pains will be requisite, to break the force of stubborn lusts, to weaken and subdue vitious habits, and to gain those of grace and goodness, to travel back the way thou hast gone wrong, and to get out of it into the path of life.* 'Tis *well then if there be days enough before thee to do the* one thing needful, *to be sure thou art not certain of an hour to spare, the loss of so small a part may prove the loss of all. Besides, if thou putt'st off thy reformation though but for a little while,* 'tis *a sign thou dost not really intend it at all, for thou purposest against conviction to add sin to sin at present, and how can that consist with an hearty design of growing good afterwards? Delude not therefore thy self with such a desperate cheat, but imitate the Royal Psalmist,* When thou hast thought on thy ways turn thy feet unto Gods testimonies; Make haste and delay not to keep his Commandments.

4. *Remember that conversion unto God is but the beginning of thy duty, that thou must afterward obey him all the days of thy life, and that there is no other way to preserve an interest in his favour, and a right to the great expressions thereof. They are the largest and the last discoveries of Divine Grace, that* teach thee to deny ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, and so doing to look for the blessed Object of thy hope; *they plainly enough warn thee against* drawing back unto perdition; *they threaten a* final rejection if thou denyest thy Saviour

Saviour in words or works, *and they oft direct and command thee to* seek for glory and honour, and immortality, by patient continuance in well-doing; to be faithful unto death whatever it cost thee, that thy Lord may give thee a crown of life: *These may seem hard sayings, but they contain nothing like a reasonable discouragement. There's misery more than enough in Hell to necessitate a prevention by any temporary labours, wants and sufferings, and an abundantly sufficient happiness in Heaven to encourage a* stedfast *perseverance in the work of the Lord, though it were more harsh and grievous than sinners imagine. And even at present, Religion is not without a reward, yea thou wilt find it, if thou triest as thou shouldst, a reward to it self, when the main difficulties at first are over, thy duty will grow daily easier, it will have many pleasures mixed with it, and become at length it self the greatest. It will not abridge thy appetites of any desirable gratifications, but give them a new delicious relish of the Fountain from which they flow. Instead of the girds and twinges of a bad Conscience, and dread of an after-reckoning, 'twill settle peace within, and fill thee with comfortable reflections and joyful hopes; and a loving, thankful, praising obedience will by degrees become thy sweetest employment. Therein thou may'st* draw still nearer to God, delight thy self in, and receive from him the desires of thine heart, *thou may'st walk always in the* light of his countenance, *and feed on* his loving kindness, which is better than life.

In short, before thou ascendest to Heaven thou may'st be in an Heaven on Earth, and find by happy experience, that the way to have all thou canst wish hereafter, is to be and do what is best for thy self here.

Useful Questions, whereby a Christian may every day examine himself.

Psal. 4. 4. *Commune with your heart upon your beds.*

EVery Evening before you sleep (unless you find some other time of the day more for your advantage in this work) sequester your self from the World, and having set your heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

Q. 1. *Did not God find me on my Bed, when he looked for me on my knees?* Job 1. 5. Psal. 5. 3.

Q. 2. *Have not I prayed to no purpose, or suffered wandring thoughts to eat out my duties?* Mat. 15. 8, 9. Jer. 12. 2.

Q. 3. *Have not I neglected or been very overly in the reading Gods holy word?* Deut. 17. 19. Josh. 1. 7, 8.

Q. 4. *Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over?* Luke 2. 19, 51. Psal. 1. 2. and 119. 5, 11, 97.

Q. 5. *Was there not more of custom and fashion in my family-duties than of Conscience?* Psal. 101. 2. Jer. 30. 21.

Q. 6. *Wherein have I denied my self this day for God?* Luke 9. 23.

Q. 7. *Have I redeemed my time from too long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the World?* Eph. 5. 16 Col. 4. 5.

Q. 8. *Have I done any thing more than ordinary for the Church of God, in this time extraordinary?* 2 Cor. 11. 28. Isa. 62. 6.

Q. 9. *Have I took care of my company?* Prov. 13. 20. Psal. 119. 63.

Q. 10. *Have not I neglected or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c.* Eph. 5. 22. to chap. 6. v. 10. Col. 3. 18. to the 4. v. 2.

For

For your Sins.

Q. 1. *Doth not sin sit light?* Psal. 38. 4. Rom. 7. 24.

Q. 2. *Am I a mourner for the sins of the Land?* Ezek. 9. 4. Jer. 9. 1, 2, 3.

Q. 3. *Do I live in nothing that I know or fear to be a sin?* Psal. 119. 101, 104.

For your Heart.

Q. 1. *Have I been much in holy Ejaculations?* Neh. 2. 4, 5.

Q. 2. *Hath not God been out of mind: Heaven out of sight?* Psal. 16. 8. Jer. 2. 32. Col. 3. 1, 2.

Q. 3. *Have I been often looking into mine own heart, and made conscience even of vain thoughts?* Prov. 3. 23. Psal. 119. 113.

Q. 4. *Have not I given way to the workings of pride, or passion?* 2 Chron. 32. 26. James 4. 5, 6, 7.

For your Tongue.

Q. 1. *Have I bridled my Tongue, and forced it in?* Jam. 1. 26. Jam. 3. 2, 3, 4. Psal. 39. 1.

Q. 2. *Have I spoken evil of no man?* Tit. 3. 2. Jam. 4. 11.

Q. 3. *Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up?* Deut. 6. 6, 7.

Q. 4. *Is there no company I come into, but I have dropped something of God, and left some good savour behind?* Col. 4. 6. Eph. 4. 29.

For your Table.

Q. 1. *Did not I sit down with no higher end than a beast, meerly to please my Appetite? did I eat and drink to the glory of God?* 1 Cor. 10. 31.

Q. 2. *Was not my Appetite too hard for me?* Jude 12. 2 Pet. 1. 6.

Q. 3. *Did not I arise from the Table without dropping any thing of God there?* Luke 7. 36, &c. Luke 14. 1, &c. John 6.

Q. 4. *Did not I mock God, when I pretended to crave a blessing,*

a blessing, and return thanks? Acts 27. 35, 36. Mat. 15. 36. Col. 3. 17, 23.

For your Calling.

Q. 1. *Have I been diligent in the duties of my Calling?* Eccles. 9. 1 Cor. 7. 17, 20, 24.

Q. 2. *Have I defrauded no man?* 1 Thes. 4. 6. 1 Cor. 6. 8.

Q. 3. *Have I dropped never a lye in my shop, or trade?* Prov. 28. 6. Eph. 4. 25.

Q. 4. *Did not I rashly make, nor falsly break some promise?* Psal. 106. 33. Josh. 9. v. 14, &c. Psal. 15. 4.

An Addition of some brief Directions for the Morning.

D. 1. *If through necessity or carelessness you have omitted the reading and weighing of these questions in the Evening, be sure to do it now.*

D. 2. *Ask your self, what sin have I committed? what duty have I omitted? against which of these Rules have I offended in the day foregoing? and renew your repentance, and double your watch.*

D. 3. *Examine whether God were last in your thoughts when you went to sleep; and first, when you awoke.*

D. 4. *Enquire whether your care of your heart and ways doth increase upon your constant using of this course for self-examination; or whether it doth abate, and you grow more remiss.*

D. 5. *Impose a task of some good meditation upon your selves while you are making ready, either to go over these Rules in your thoughts, or the heads of the Sermon you heard last, or the holy meditations for the purpose in the practice of Piety,* or Scudder's *daily walk.*

D. 6. *Set your ends right for all that day.*

D. 7. *Set your watch, especially against those sins and temptations that you are like to be most incident to that day.*

THE

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This ſame Book is Printed in large Octavo *of a bigger Print for eaſe of Antient Perſons.*

Whereunto are annexed diverſe Practical Caſes of Conſcience Judiciouſly Reſolved.

Printed for *Tho. Parkhurſt*, &c.

An Earneſt Invitation to Sinners to Turn to God in order to their Eternal Salvation.

DEarly Beloved, and longed for, I gladly acknowledge my ſelf a debter to you all, and am concerned, as I would be found a good Steward to the Houſhold of God, to give to every one his Portion. But the Phyſician is moſt ſolicitous for thoſe Patients, whoſe caſe is moſt doubtful and hazardous, and the Father's bowels are eſpecially turned towards his dying Child. The numbers of the unconverted ſouls among you, call for my moſt earneſt compaſſions and haſty diligence to pluck them out of the burning, *Jude* 23. and therefore to theſe firſt I ſhall apply my ſelf in theſe lines.

But whence ſhall I fetch my arguments, or how ſhall I chooſe my words? Lord, wherewith ſhall I woo them? wherewith ſhall I win them? Oh that I could but tell! I would write unto them in tears, would weep out every argument, I would empty my veins for Ink, I would petition them on my knees, verily (were I able) I would. O how thankful I would be, if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made ſuit to you? how often would I have gathered you? how inſtant have I been with you? this is that I have prayed for, and ſtudied for, for many years, that I might bring you to God: Oh that I might but do it! Will you yet be intreated? Oh what a happy man might you make

me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ!

But, Lord, how insufficient am I for this work! I have been many a year wooing for thee, but the Damsel would not go with me. Lord, what a task hast thou set me to do! Alas, wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is hard as a stone; hard as a piece of the nether Milstone! Shall I go and lay my mouth to the grave, and look when the dead will obey me and come forth? Shall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? Shall I give the blind to see? From the beginning of the world was it not heard that a man opened the eyes of the blind; But thou, O Lord, canst pierce the scales and prick the heart of the Sinner.. I can but shoot at rovers, and draw the bow at a venture, and do thou direct the arrow between the joynts of the harness, and kill the sin, and save the Soul of a sinner, that casts his eyes into these labours.

But I must apply my self to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you! would I stick at the pains? God knoweth you your selves are my witnesses, how I have followed you in private, as well as in publick, and have brought the Gospel to your doors, testifying to you the necessity of the new birth, and persuading you to look in time after a sound and thorough change. Beloved, I have not acted a part among you, to serve my own advantage: your Gospel is not yea, and nay. Have you not heard the same truths, from the Pulpit, by publick labours, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice, that there is no entring into Heaven, but by the streight passages of the second birth, that without holiness you shall never see God; *Heb.* 12, 14. Ah my beloved! refresh my bowels

bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the Spirit, any bowels and mercies, fulfil you my joy.* Now give your selves unto the Lord, 2 *Cor.* 8. 5. Now set your selves to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses: Now come in and kiss the Son, *Psal.* 2. 12. and embrace the tenders of mercy. Touch his Scepter and live; why will you die? I beg not for my self; but fain I would have you happy: This is the prize I run for, and the white I aim at. My soul's desire and prayer for you is, that you may be saved, *Rom.* 10. 1.

The famous *Lycurgus*, having instituted most strict and wholesom Laws for his people, told them he was necessitated to go a Journey from them, and got them to bind themselves in an Oath, that his Laws should be observed till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by vertue of their Oath, be engaged to the perpetual observing of his Laws. Methinks I should be glad of the hard conditions which he endured, (though I love you tenderly) so I might but hereby engage you throughly to the Lord Jesus Christ.

Dearly beloved, would you rejoyce the heart of your Minister? Why then, embrace the Counsels of the Lord by me: forgo your sins: set to prayer: up with the Worship of God in your families: keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born into Christ by him, and that his Children walk in the truth? 2 *John* 4.

Brethren, I beseech you suffer friendly plainness and freedom with you in your deepest concernments. I am not playing the Orator, to make a learned speech to you, nor dressing my dish with eloquence, wherewith to please you. These lines are upon a

weighty errand indeed, *viz.* to convince, and convert, and to save you. I am not baiting my hook with Rhetorick, nor fishing for your applause, but for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I could sing another song. If I were to preach my self, I would steer another course; I could then tell you a smoother tale: I would make you pillows, and speak you peace; for how can *Ahab* love this *Micaiah* that always prophesies evil concerning him? 1 *Kings* 22. 8. But how much better are the wounds of a Friend, than the fair speeches of the Harlot, who flattereth with her lips, till the Dart strike through the liver, and hunteth for the precious life? *Prov.* 7. 21, 22, 23. and *Prov.* 6. 26. If I were to quiet a crying infant, I might sing him to a pleasant mood, and rock him asleep. But when the Child is fallen into the Fire, the parent takes another course; he will not go to still him with a song or trifle. I know if we speed not with you, you are lost. If we cannot get your consent to arise, and come away, you perish for ever. No Conversion, and no Salvation: I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. *Lord choose my stones out of the Rocks*, 1 Sam. 17. 40, 45. *I come in the name of the Lord of Hosts, the God of the Armies of* Israel. *I come forth like the stripling* Goliah, *to wrestle, not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this world*, Eph. 6. 12. *This day let the Lord smite the Philistine, and spoil the strong man of his Armour and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I put my hand into the bag, and take thence a stone, and sling it, do thou carry it to the mark, and make it sink, not into the*

the forehead, 1 Sam. 17. 49. *but the heart of the unconverted sinner, and smite him to the ground, with* Saul *in his so happy fall*, Acts 9. 4. *Thou hast sent me, as* Abraham *did* Eliezer, *to take a wife unto my master thy Son*, Gen. 24. 4. *But my discouraged soul is ready to fear the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good speed this day, and shew kindness to my Master, and send thine Angel before me, and prosper my way, that I may take a wife unto thy son*, Gen. 24. 12. *That as the servant rested not till he had brought* Isaac *and* Rebekah *together, so I may be successful to bring Christ and the souls of my people together, before we part.*

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I persuade you to that which you do not understand, and therefore for your sakes, I shall shew *what this Conversion is.* Others do cherish secret hopes of mercy, though they continue as they be; and for them I must shew the *necessity of Conversion.* Others are like to harden themselves with a vain conceit, that they are converted already, unto them I must shew the marks *of the unconverted.* Others because they feel no harm, fear none, and so sleep upon the top of the mast; to them I shall shew *the misery of the unconverted.* Others sit still, because they see not their way out; to them I shall shew *the means of conversion.* And finally for the quickening of all, I shall close with *the motives of Conversion.*

Chap. I. *Shewing the Negative, what Conversion is not, and correcting some mistakes about it.*

LET the blind *Samaritans* worship they know not what, *Joh.* 4. 22. Let the Heathen *Athenians* superscribe their Altar unto the unknown God, *Acts* 17. 23. Let the guileful *Papists* commend the

mother of destruction, *Hos.* 4. 6. for the mother of devotion: they that know mans constitution, and the nature of the reasonable souls operation, cannot but know, that the understanding having the Empire in the soul, he that will go rationally to work, must labour to let in the light here. *Ignorantiæ non est consensus.* And therefore that you may not mistake me, I shall shew you what I mean by the conversion I perswade you to endeavour after.

It is storied, that when *Jupiter* let down the golden Chaplets from Heaven, all of them but one were stolen: Whereupon (lest they should lose a relique of so great esteem) they made five others so like it, that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved the Devil hath made many counterfeits of this Conversion; and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits; (that if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they are converted when they are not, as well as remove the troubles, and fears of others, that think they are not converted when they are; I shall shew you the nature of conversion, both negatively, or what it is not; and positively what it is.

We will begin with the Negative.

1. *It is not the taking on us the Profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul*, it lies not in word, but in power, 1 *Cor.* 4. 20. if to cease to be Jews and Pagans, and to put on the Christian Profession had been true Conversion, (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea*? These were all Christians by profession, and had a name to live, but be-

cause

cause they had but a name, are condemned by Christ, and threatned to be spewed out, *Rev.* 3. 1. 16. Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity? 2 *Tim.* 2. 19. and profess they know God, but in works deny him? *Tit.* 1. 16. And will God receive these for true converts, because turned to the Christian Religion? What, converts from sin, when yet they do live in sin? 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish Virgins had never been shut out, *Mat.* 25. 3, 12. We find not only professors but Preachers of Christ, and Wonder-workers turned off, because evil workers, *Mat.* 7. 22, 23.

2. *It is not the being washed in the laver of Regeneration*, or putting on the badge of Christ in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colours, nor follow their leader. *Ananias* and *Saphira*, and *Magus* were baptized as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming that effectual grace is necessarily tied to the external administration of Baptism (which what is it, but to revive the Popish Tenent, of the Sacraments working grace, *ex opere operato*?) and so every Infant should be regenerated not only (*Sacramento tenus*) sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration.

Acts 3. 19. 1 *Pet.* 3. 4. *Mat.* 19. 28? Our Calling, Sanctification, (as to the beginnings of it) or Conversion (which are but the same thing, under different conceptions and expressions) is but a middle

link in the golden chain, fastned to election at the one end, and glorification at the other, *Rom.* 8. 30. 2 *Thes.* 2. 13. 1 *Pet.* 1. 2. The silver cord may not be broken, nor the connexion between Sanctification and Salvation, between grace and glory, impiously violated, *Mat.* 5. 8. if we were indeed begotten again, it is to an inheritance incorruptible reserved in heaven for us, and the divine power is engaged to keep us for it, 1 *Pet.* 1. 5. And if the very regenerate may perish at last in their sins, we will no more say, that he that is born of God, his seed remaineth in him, and that he cannot sin, 1 *Joh.* 3. 9. *i. e.* unto death, nor that it is impossible to deceive the very elect, *Mat.* 24. 24.

And indeed were this true, then we need look no farther to see our names written in Heaven, than only to search the Register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by assurance of my gracious state, with a wet finger; then men should do well to carry but a certificate of their baptism under the Registers hand, when they died (as the Philosopher would be buried with the Bishops Bond in his hand which he had given him for receiving his alms in another world,) and upon sight of this, there were no doubt of their admission into Heaven.

In short, if there be no more necessary to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will flie directly in the face of that Scripture, *Mat.* 7. 14. as well as multitudes of others. For first we will then no more say, *strait is the gate and narrow is the way*; for if all that are baptized, and of true Religion are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way that leadeth unto life; for if this be true, whole

whole Parishes, yea whole Countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence, and striving to enter in. Surely if the way be so easie as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end; 'tis more ado than needs to put our selves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires as necessary to Salvation. Secondly, if this be true, we will no more say, *Few there be that find it*; yea we will rather say, *Few there be that miss it*: we will no more say, that of the many that are called, *but few are chosen*, *Matt.* 22. 14. and that even of the professing *Israel*, *but a remnant shall be saved*, *Rom.* 11. 5. If this Doctrine be true, we will not say any more with the Disciples, *Who then shall be saved?* but rather who then shall not be saved? Then if a man be called a brother, (that is a Christian) and be baptized, though he be a fornicator, or a railer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God, 1 *Cor.* 5. 11. 1 *Cor.* 6. 9, 10.

But the *Arminian* will reply; such as these though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connexion between regeneration and salvation, as we have already shewed, and I itch to be farther evidencing but that 'tis against designed brevity. 2. Then men must be born again, which carrys a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not as great an absurdity to be twice regenerated as to be

twice generated? But 3. and above all, This grants however the thing I contend for, that what ever men do, or pretend to receive in baptism, if they be found afterwards to be grosly ignorant, or prophane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a through and powerful change, or else they cannot escape the damnation of Hell. Friends and Brethren, be not deceived, God is not mocked; *Gal.* 6. 7. Whether it be your baptism, or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *Joh.* 15. 14. or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov.* 13. 20. in a word, if you are not holy, strict and self-denying Christians, *Heb.* 12. 14. *Mat.* 16. 24. you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shewed, that it is not enough to evidence a man to be regenerate, that he hath been baptized, effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one Objection before I pass.

Object. The Sacraments do certainly attain their ends, where man doth not *ponere obicem*, or lay some obstruction, which infants do not.

Sol. I answer, it is not the end of Baptism to regenerate, 1. Because then there would be no reason, why it should be confined only to the seed of Believers, for both the Law of God and the nature of Charity,

Charity, requires us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such Charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to Heaven out of hand; like the bloody Wretches, that made the poor Protestants (to save their lives) to swear they would come to Mass, and that they would never depart from it, and then put them forthwith to death, saying, *They would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost, *Acts* 8. 37. *Acts.* 2. 38. *Acts.* 10. 47. *Mark* 16. 16. And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their Children were not baptized till after them, in their right,) were no little absurdity. Were this Doctrine true, baptism would make Disciples, but we find it doth bespeak them such beforehand, *Mat.* 28. 19. 3. Because Baptism, being but a Seal of the Covenant cannot convey the benefits, but according to the tenour of the Covenant, to which it is set.

Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life, *Acts* 16. 31. *Acts* 3. 19. And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that Baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits; otherwise the Seal should convey contrary to the tenour of the Covenant to which it is affixed.

3. *It*,

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God, *Mat.* 5. 20. *Paul*, while unconverted, touching the righteousness which is in the Law blameless, *Phil.* 3. 6. None could say black is thine eye. The self-justiciary could say, *I am no Extortioner, Adulterer, Unjust*, &c. *Luke* 18. 11. Thou must have something more than all this to shew, or else (however thou mayest justifie thy self) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and Grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the Rules of Piety.* 'Tis too manifest, men may have a form of godliness, without the power, 2 *Tim.* 3. 5. Men may pray long, *Mat.* 23. 14. and fast often, *Luke* 18. 12. and hear gladly, *Mark* 6. 20. and be very forward in the service of God, though costly and expensive, *Isa.* 1. 11. and yet be strangers to Conversion. They must have more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer to prove themselves sound Converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, 1 *Cor.* 13. 3.

5. *It lies not in the chaining up of corruption, by education, humane laws, or the force of incumbent affliction.* 'Tis too common and easie, to mistake education for grace; but if this were enough, who a better man than *Jehoash*? While *Jehojadah* his uncle lived he was very forward in Gods service, and calls upon him to repair the house of the Lord, 2 *Kings* 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls on to Idolatry.

6. *In*

6. In short, it consists not in illumination, or conviction, in a superficial change, or partial reformation. An *Apostate* may be a man enlightned, *Heb.* 6. 4. and a *Felix* tremble under convictions, *Acts* 24. 25. and a *Herod* amend many things, *Mar.* 6. 20. 'Tis one thing to have sin alarm'd only by convictions, and another to have it captivated and crucified by converting grace. Many because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for Conversion. With these *Cain* might have passed for a Convert, who ran up and down the world, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away, *Gen.* 4. 13, 14. Others think, that because they have given off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts, forgetting that there is a vast difference between being sanctified, and civilized: and that many seek to enter into the Kingdom of Heaven, *Luke* 13. 24. and are not far from it, *Mark.* 12. 34. and arrive to the *almost* of Christianity, *Acts* 26. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their Vomit again. Who more religious than the *Jews*, when Gods hand was upon them? *Psal.* 78. 34, 35. but no sooner was the affliction over, but they forgot God, and shewed their Religion to be a fit, *ver.* 36, 37. Thou mayst have disgorged a troublesome sin, that will not sit in thy stomach, and have escaped those gross pollutions of the world, and yet not have changed thy swinish nature all the while, 2 *Pet.* 2, 20. 22.

You may cast the lead out of the rude mass, into the

the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man; but all the while it is but lead still. So a man may pass thro' divers transmutations, from ignorance to knowledge, from profaneness to civility, thence to a form of Religion; and all this while he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then O sinners, hear as you would live; so come and hear; Isa. 55.3. Why would you so wilfully deceive your selves, or build your hopes upon the sand? I know he shall find hard work of it that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I fet about it as a Surgeon, when to cut off a putrified Member from his well Beloved friend; which of force he must do, but with an aking heart, a pitiful eye, a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of it self, and bury you in the rubbish) that I may build fair, and strong, and firm for ever. The hope of the wicked shall perish, if God be true of his word, *Prov.* 11.7. And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thy self in hell, before thou art aware? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, than these forementioned, are yet in your sins. Let your conscience speak; what is it, that you have to plead for your selves? Is it that you wear Christ's livery? that you bear his name? that you are of the visible Church? that you have knowledge in the Points of Religion? are civilized, perform religious duties, are just in your dealings;

have

have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's Bar. All this, though good in it self, will not prove you converted, and so will not suffice to your salvation. Oh look about you, and bethink your selves of turning speedily and soundly. Set to praying, and to reading, and studying your own hearts; rest not, till God hath made thorough work with you; for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the profane sinner? It may be, he will scarce cast his Eyes, or lend his Ears to this discourse. But if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted; where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? Shall not a companion of fools much more be destroyed? *Prov.* 13. 20. May a man be true and just in his dealing, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thy advantage by a lying tongue? If men may be enlightned, and brought to the performance of holy duties, and yet go down to perdition, for resting in them, and sitting down on this side of conversion; what will become of you, O miserable families, that live as without God in the world? and of you, O wretched sinners, with whom God is scarce in all your thoughts: that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted; break off your sins by righteousness; away to Christ for pardoning and renewing grace: give up your selves to him, to walk with him in holiness, or else you shall never

see

see God. Oh that you would take the warnings of God! In his name I once more admonish you. Turn you at my reproof, *Prov.* 1. 23. Forsake the foolish, and live, *Prov.* 9. 6. Be sober, righteous, godly, *Tit.* 2. 12. Wash your hands you sinners, purifie your hearts ye double minded, *James* 4. 8. Cease to do evil, learn to do well, *Isa.* 1. 16, 17. But if you will on, you must die, *Ezek.* 33. 11.

Chap. II. *Shewing positively what Conversion is.*

I May not leave you with your eyes half open, as he that saw men as trees walking, *Mark* 8. 24. The word is profitable for Doctrine, as well as reproof; 2 *Tim.* 3. 16. And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the Harbour of truth.

Conversion then (in short) lies, in the thorow change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The Author, it is the spirit of God*; and therefore it is called the sanctification of the spirit; 2 *Thes.* 2. 13. and the renewing of the holy Ghost, *Tit.* 3. 5. Yet not excluding the other Persons in the Trinity: For the Apostle teacheth us, to bless the father of our Lord Jesus Christ, for that he hath begotten us again; 1 *Pet.* 1. 3. and Christ is said to give repentance to *Israel*; *Acts* 5. 31. and is called the everlasting Father, *Isa.* 9. 6. and we his seed, and the Children which God hath given him, *Heb.* 2. 13. *Isa.* 53. 10. O blessed Birth! Seven Cities contended for the Birth of *Homer*: but the whole Trinity fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the Spirit, *Joh.* 3. 8.

So then it is a work above man's power. We are born,

born, not of the will of the flesh, nor of the will of man; but of God, *John* 1. 13. Never think thou canst convert thy self. If ever thou wouldst be savingly converted, thou must despair of doing it in thine own strength, *Jer.* 13. 18. It is a Resurrection from the dead, *Rev.* 20. 5. *Eph.* 2. 1. a new creation, *Gal.* 6. 15. *Eph.* 2. 10. a work of absolute omnipotency, *Eph.* 1. 19. Are these out of the reach of humane power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chast temper, *&c.* thou art a very stranger to true Conversion. This is a supernatural work.

2. *The moving Cause is Internal, or External.*

The Internal mover is only free grace. Not by works of righteousness which we have done: But of his own mercy he saved us by the renewing of the Holy Ghost, *Tit.* 3. 5. Of his own will begat he us, *Jam.* 1. We are chosen and called unto Sanctification, not for it, *Eph.* 1. 4.

God finds nothing in a man to turn his heart, but to turn his stomach: enough to provoke his loathing, nothing to provoke his love. Look back upon thy self, O Christian: Take up thy verminous rags: Look upon thy self in thy blood, *Ez.* 16. 6. O reflect upon thy swinish Nature, thy filthy swill, thy once beloved mire, 2 *Pet.* 2. Canst thou think without loathing of thy trough and draugh? Open thy Sepulchre, *Mat.* 23. 27. Art thou struck almost dead with the hellish damp? behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thy own putrifaction! *Psal.* 14. 3. Behold thy ghastly visage, thy crawling lusts, thy slime and corruption. Do not thine own Cloaths abhor thee? *Job* 9. 31. How then should holiness and purity love thee? Be astonished O Heavens at this, be moved O Earth, *Jer.* 2. 12. Who but must needs cry, Grace! Grace!

Zech.

Zech. 4. 7. Hear and bluſh you Children of the moſt high; O you unthankful generation! that free grace is no more in your mouths, in your thoughts; no more adored, admired, commended by ſuch as you. One would think you ſhould be nothing but praiſing and admiring God, whatever you are. How can you make a ſhift to forget ſuch grace, or to paſs it over with a ſlight and ſeldom mention; What but free grace ſhould move God to love you, unleſs enmity could do it, or deformity could do it, unleſs vomit or rottenneſs could do it? How affectionately doth *Peter* lift up his hands? *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who of his abundant mercy hath begotten us again*, 1 Pet. 1. 3. How feelingly doth *Paul* magnifie the free mercy of God in it? *God who is rich in mercy for his great love wherewith he loved us; hath quickened us together with Chriſt; by grace ye are ſaved*, Eph. 2. 4, 5.

The External mover is the merit and interceſſion of the bleſſed Jeſus. He hath obtained gifts for the rebellious, *Pſal.* 68. 18. and through him it is, that God worketh in us, what is well pleaſing in his ſight, *Heb.* 13. 21. Through him are all ſpiritual bleſſings, beſtowed upon us in Heavenly things, *Eph.* 1. 3. He intercedeth for the Elect, that believe not, *John* 17. 20. Every Convert is the fruit of his travel, *Iſa.* 53. 11. O never was Infant born into the world with that difficulty, that Chriſt endured for us. How emphatically he groaneth in his travel; All the pains that he ſuffered on his Croſs they were our birth pains, *Acts* 2. 24. ὠδῖνας, the pulls and throws that Chriſt endured for us. He is made ſanctification to us, 1 *Cor.* 1 30. He ſanctified himſelf (that is, ſet apart himſelf as a ſacrifice) that we may be ſanctified, *John* 17. 19. We are ſanctified through the offering of his Body once for all, *Heb.* 10. 10.

'Tis nothing then without his own bowels, but the

the merit and intercession of Christ, that prevails with God to bestow on us converting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The Foal doth not more naturally run after the Dam, nor the Suckling to the Dugs, than a Believer to Jesus Christ. And whither else shouldst thou go? If any in the World can shew that for thy heart that Christ can, let them carry it. Doth Satan put in, doth the World court thee? Doth sin sue for thy heart? Why, were these crucified for thee? 1 *Cor.* 1. 13. O Christian, love and serve the Lord whilst thou hast a Being. Do not even the Publicans love those that love them? And shew kindness to them that are kind to them? *Mat.* 5. 46, 47.

3. *The Instrument is either Personal, or Real.*

The personal is the Ministry. *I have begotten you to Christ through the Gospel*, 1 Cor. 4. 15. Christ's Ministers are they that are sent to open mens eyes, and to turn them to God, *Acts* 26. 18.

O unthankful World, little do you know what you are doing, while you are persecuting the Messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached and blasphemed? Against whom you have exalted your voice, and lifted your eyes on high? *Isa.* 37. 23. These are the servants of the most high God that shew unto you the way of salvation, *Acts* 16. 17. and do you thus requite them, O foolish and unwise? *Deut.* 32. 6. O Sons of ingratitude, against whom do you sport your selves? against whom make you a wide mouth, and draw out the tongue? *Isa.* 57. 34. These are the Instruments that God useth to convert and save you, and do you spit in the face of your Physicians, and throw your Pilots over-board? Father forgive them, for they know not what they do.

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The Instrument Real is the word: We were begotten by the word of truth: This is it that enlightens the eyes, that converteth the soul, *Psal.* 19. 7, 8. that maketh wise to salvation, 2 *Tim.* 3. 15. This is the incorruptible seed, by which we are born again, 1 *Pet.* 1. 23. If we are washed, 'tis by the word, *Eph.* 5. 26. if we are sanctified, 'tis through the truth, *John* 17. 17. This generates faith, and regenerates us, *Rom.* 10. 17. *Jam.* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted: O ye sinners, how should you ply the Word? For by this you must be converted: No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be for ever thankful for it. Tie it about your Necks, write it upon your hands, lay it in your bosoms, *Prov.* 6. 21, 22. When you go let it lead you, when you sleep let it keep you; when you wake let it talk with you: Say with holy *David*, I will never forget thy precepts, for by them hast thou quickened me, *Psal.* 119. 93. You that are unconverted, read the word with diligence, flock to it, where powerfully preached, fill the porches, as the multitude of the impotent, blind, halt, withered, waiting for the moving of the water, *John* 5. 3. Pray for the coming of the spirit in the word. Come off thy knees to the sermon; and come to thy knees from the Sermon. The seed doth not prosper because not watered by prayers and tears, nor covered by meditation.

4. *The final cause is mans salvation, and Gods glory,* We are chosen through sanctification to salvation, 2 *Thes.* 2. 13. Called that we might be glorified, *Rom.* 8. 30. but especially, that God might be glorified. *Isa.* 60. 21. that we should shew forth his praises, 1 *Pet.* 2. 9, and be fruitful in good works, *Col.* 1. 10.

O Christian, do not forget the end of thy Calling, let

let thy light shine, *Mat.* 5. 16. Let thy Lamp burn, let thy Fruits be good, and many, and in season, *Psal.* 1. 3. Let all thy designs fall in with Gods, that he may be magnified in thee, *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldst thou be an eyesore in his Orchard, *Luke* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee, *Prov.* 17, 25. *Prov.* 10. 5. O let the Womb bless thee that bare thee, *Prov.* 17. 21. He that begets a fool doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members, and mind.* Whom God predestinates, them only he calls, *Rom.* 8. 30. None are drawn to Christ by their calling, nor come to him by believing, but his Sheep, those whom the father hath given him, *John* 6. 37, 44. Effectual calling runs parallel with eternal election, 2 *Pet.* 1. 10.

Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy Conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes be, (which are secret) I am sure his promises are plain. How desperately do rebels argue? If I am elected I shall be saved, do what I will; if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? What saith it? *Repent and be converted, that your sins may be blotted out, Acts* 3. 19. *If you mortifie the deeds of the body, you shall live, Rom.* 8. 13. *Believe and be saved, Acts* 16. 31. What can be plainer? Do not stand still, disputing about thine election,

on, but set to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in these busie thy self. 'Tis just (as one well said) that they that will not feed on the plain food of the word, should be choaked with the bones. *Whatever* Gods *purposes* be, *I am sure* his *promises be true.* Whatever the decrees of Heaven be, I am sure, that if I repent and believe I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee, and wilt thou yet run upon the rocks?

More particularly, this change of conversion passes throughout in the whole subject. A carnal person may have some Shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity; Feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not repairing of the old building, but it takes all down and erects a new structure: it is not the putting in a patch, or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabrick, from the foundation to the Top-stone, all fire-new. He is a new man, *Eph.* 4. 24. a new creature. All things are become new, 2 *Cor.* 5. 17. Conversion is a deep work; a heart work, *Acts* 2. 37. and 6. 14. it turns all upside down, and makes a man be in a new *world.* It goes throughout with Men, throughout the Mind, throughout the Members, throughout the Motions of the whole Life.

1. *Throughout the Mind.* It makes an universal change within First, it turns the ballance of the judgment, so that God and his Glory do weigh down all carnal and worldly interest, *Acts* 20. 24. *Phil.* 1. 20. *Psal.* 73. 25. It opens the eye of the mind, and makes the Scales of its Native Ignorance

to

to fall off, and turns men from darkness to light, *Acts* 26. 18. *Eph.* 5. 8. 1 *Pet.* 2. 9. The man that before saw no danger in his condition, now concludes himself lost and for ever undone, *Acts* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in sin; now comes to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and filthiness that is in sin, so that he is affrighted with it, loaths it, dreads it, flies it, and even abhors himself for it, *Rom.* 7. 15. *Job* 42. 6. *Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmine*, who it seems while he knew so *much* abroad, was a miserable stranger to himself) that when he was to be confessed by the Priest, could not remember any thing to confess; but was fain to run back to the sins of his youth: I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13.45. Lord purge me with Hyssop, wash me throughly, create in me a new heart, *Psal.* 51. 2, 7, 10. He sees himself altogether become filthy, *Psal.* 14. 3. corrupt, both root and tree, *Mat.* 7. 17, 18. he writes unclean upon all his parts and powers, and performances, *Isa.* 64. 6. *Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murder, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form, nor comliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loaths.

Now,

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him, he hath none in Heaven nor in Earth like him, *Psal.* 73. 25. He prefers him truly before all the World; his favour is his life; the light of his Countenance is more than Corn, or Wine, and Oyl, (the good that he formerly enquired after, and set his heart upon, *Psal.* 4. 6, 7.) Now let all the world be set on one side, and God alone on the other; Let the Harlot put on her paint, and gallantry, and present her self to the soul (as when Satan would have tempted our Saviour with her) in all the glory of her Kingdoms, yet the soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her, *Phil.* 3. 8. 1 *Cor.* 2. 2. Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this, but there is a difference between the absolute and comparative judgment of the understanding. No hypocrite comes so far as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This was the Converts voice, *The Lord is my portion, saith my soul: Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion for ever, Psal.* 73. 25, 26. *Lam.* 3. 24.

Secondly, it turns the byass of the Will, both as to means and end. (1.) *The intention of the Will is altered, Ezek.* 36. 26. *Jer.* 31. 33. *Esay* 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in

in his generation. This is the mark he aims at, that the name of Jesus may be great in the world, and that all the Sheaves of his Brethren may bow to this Sheaf.

Reader, dost thou view this, and never ask thy self, whether it be thus with thee? Pause a while, and breath on this great concernment.

2. *The Election also is changed*, so that he chooses another way, *Psal.* 119. 30. He pitches upon God, as his blessedness, and upon Christ as the principal, and holiness as the subordinate means to bring him to *God*, *John* 14. 6. *Rom.* 2. 7. He chooses Jesus for his Lord, *Col.* 2. 6. He is not meerly forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the gallows, when he takes the wife rather than the halter: but he comes off freely in the choice. This match is not made in a fright, as with the terrified conscience or dying sinner, that will seemingly do any thing for Christ, but doth only take Christ, rather than Hell: but he deliberately resolves, that Christ is his best choice, *Phil.* 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again, he takes holiness for his path: He doth not out of meer necessity submit to it: but he likes and loves it. *I have chosen the way of thy Precepts*, *Ps.* 119. 173. He takes God's testimonies not as his bondage, but as his heritage, yea his heritage for ever, *v.* 111. He counts them not his burden, but his Bliss, not his cords, but his cordials, 1 *John* 5. 3. *Psal.* 119. 14, 16, 17. He doth not only bear, but take up Christ's yoke: He takes not holiness as the stomach doth the loathed potion, (which it will down with rather than dye) but as the hungry doth his beloved food: No time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his

aliment, and element, the desire of his eyes, and the joy of his heart, *Job* 23. 12. *Psal.* 119. 82, 131, 162, 174. *Psal.* 63. 5.

Put thy conscience to it as thou goest, whether thou art the man; O happy man, if this be thy case; But see thou be thorow and impartial in the search.

Thirdly, *It turns the bent of the affection*, 2 Cor. 7. 11. These run all in a new channel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope*, 1 *Tim.* 1. 1. this is his prize, *Phil.* 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the Storm, ready to perish) so he may but keep this Jewel.

The first of his *Desires* is, not after gold, but grace, *Phil.* 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure; He had rather be gracious, than be great; he had rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh if I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man; but now the tune is changed. Oh, saith the convert, if I had but my corruptions subdued, if I had such measures of grace, such fellowship with God, tho' I were poor and despised, I should not care, I should account my self a blessed man. Reader, is this the language of thy soul?

His *Joys* are changed. He rejoyceth in the ways of God's Testimonies, as much as in all Riches, *Psal.* 119. 14. He delights in the Law of the Lord, wherein once he had little savour. He hath no such Joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the World,

World, and any scraps of by time, nothing (too often) was enough for his soul. Now he gives over caring for the Asses, and sets his heart on the Kingdom. Now all the cry is, *What shall I do to be saved? Acts* 16. 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering, but of sinning, *Heb.* 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the pleasure of friends, the frowns of the great: Nothing founded so terrible to him as pain, or poverty, or disgrace. Now these are little to him, in comparison of God's *dishonour or displeasure.* How warily doth he walk, lest he should tread on a snare? He feareth alway, he looks before and behind; he hath his eye upon his heart, and is often casting over his shoulder, lest he should be overtaken with sin, *Psal.* 39. 1. *Prov.* 28. 14. *Eccles.* 2. 14. It kills his heart to think of losing Gods favour; this he dreads as his only undoing, *Psal.* 51. 11, 12. *Psal.* 119. 8. No thought in the world doth pinch him, and pain him so much, as to think of parting with Christ.

His *Love* runs a new course. My love was crucified (said holy *Ignatius*) that is, my Christ. This is my Beloved, saith the Spouse, *Cant.* 5. 18. How doth *Augustine* often pour his loves upon Christ. *O Eternal Blessedness*, &c.

He can find no words sweet enough. *Let me see thee, O light of mine eyes. Come, O thou joy of my spirit; Let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart. Let me hold thee, O love of my soul. Let me embrace thee, O heavenly Bridegroom. Let me possess thee.*

His *Sorrows* have now a new vent, 2 *Cor.* 7. 9, 10. The

view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His Hatred boils, his Anger burns against sin, *Psal.* 119. 104. He hath no patience with himself; he calls himself fool, and beast, and thinks any Name too good for himself, when his indignation is stirred up against sin, *Psal.* 73. 22. *Prov.* 30. 2. He could once swill in it, with too much pleasure, now he loaths the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with *thine* own heart, and attend the common and general current of thine affections, whether it be towards God in Christ above all other concernments. Indeed sudden and strong commotions of the affections and sensitive part, are oft-times found in Hypocrites, especially where the natural constitution leads thereunto, and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more slow, dry and dull. The great inquiry is, whether the judgment and will be standingly determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice, and conduct: though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thorowout the Members.* Those that were before the instruments of sin, are now become the holy utensils of Christ's living Temple, *Rom.* 6. 16. 1 *Cor.* 3. 16. He that before made, as it were, a baud or a barrel of his body, now possesseth his vessel in sanctification, and honour, in temperance, chastity, and sobriety, and dedicated to the Lord, 1 *Thes.* 4. 4. *Gal.* 5. 22, 23. 1 *Cor.* 6. 19, 20.

The Eye that was once a wandring Eye, a wanton Eye, a haughty, a covetous Eye, is now employed,

as

as *Mary*, in weeping over her sins, *Luke* 7. 38. in beholding God in his works, *Psal.* 8. 3. in reading his word, *Acts* 8. 30. in looking up and down for objects of Mercy, and opportunities for his service.

The Ear that was once open to Satans call, and that (like a vitiated Palate) did relish nothing so much as filthy, as at least frothy talk, and the Fools laughter, is now bored to the Door of Christs House and open to his discipline. It saith, *Speak, Lord, for thy Servant heareth.* It cries with him, *Veniat verbum Domini*, and waits for his word as the Rain, and relishes them more than the appointed food, *Job* 23. 12. than the Honey, and the Honey-Comb, *Psal.* 19. 10.

The Head, that was the Shop of worldly designs, is now filled with other matters, and set on the study of God's will, *Psalm.* 1. 2. *Psal.* 119. 97. and the Man beats his head, not so much about his gain, but about his duty. The Thoughts and Cares that now fill his head are principally, how he may please God, and flie Sin.

His Heart, that was a Sty of filthy lusts, is now become an Altar of incense, where the fire of divine Love is ever kept in, and whence the daily Sacrifice of Prayer and Praises, and sweet Incense of holy desires, Ejaculations, and Anhelations are continually ascending, *Psal.* 108. 1. *Psal.* 119. 20. *Psal.* 139. 17, 18.

The mouth is become a Well of Life, his Tongue as choice Silver, and his Lips feed many; Now the Salt of Grace hath seasoned his Speech and eat out the Corruption, *Col.* 4. 6. and cleansed the mouth from his filthy Communication, Flattery, Boasting, Railing, Lying, Swearing, Backbiting, that once came like the flashes proceeding from the Hell that was in the Heart, *James* 3. 6, 7. The *Throat*, that was once an open Sepulchre, *Rom.* 3. 13. now sends

forth the sweet Breath of Prayer, and holy Discourse, and the man speaks in another Tongue, in the Language of *Canaan*, and is never so well, as when talking of God, and Christ, and the matters of another World. His Mouth bringeth forth Wisdom, his Tongue is become the silver Trumpet of his Makers Praise, his glory, and the best member that he hath.

Now here you shall have the Hypocrite halting. He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 23.27. full of unmortified cares, a very Oven of Lust, a Shop of Pride, the Seat of Malice. It may be with *Nebuchadnezzar's* Image, he hath a Golden Head, a great deal of Knowledge: but he hath Feet of Clay, his Affections are Worldly, he minds earthly things, and his way and walk are sensual, and carnal, you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. The work is not thorowout with him.

3. *Thorowout the Motions, or the Life, and Practice.* The new Man takes a new course, *Eph.* 2. 2, 3. His Conversation is in Heaven, *Phil.* 3. 20. No sooner doth Christ call by effectual grace, but he straightway becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and writ his Law in his mind, he forthwith walks in his Statutes, and keeps his Judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and unwelcome guest) in him, yet it hath no more Dominion over him, *Rom.* 6. 7, 14. He hath his fruit unto holiness, *Rom.* 6. 22. and though he makes many a blot, yet the Law and Life of Jesus is that he eyes, as his copy, *Psal.* 119. 30. *Heb.* 12. 2. and hath an unfeigned respect to all God's Commandments, *Psal.* 119. 6. He makes Conscience even of little sins and little duties, *Psal.* 119. 113. His very infirmities

infirmities which he cannot help, though he would, are his souls burden, and are like the dust in a man's eye, which though but little, yet are not a little troublesome. [O man dost thou read this, and never turn in upon thy soul by self-examination?] The sincere Convert is not one man at Church, and another at home, he is not a Saint on his Knees, and a Cheat in his Shop: he will not Tithe Mint and Cummin, and neglect Mercy and Judgment, and the weighty matters of the Law; he doth not pretend Piety, and neglect Morality, *Mat* 23. 14. but he turns from all his sins, and keeps all Gods Statutes, *Ezek.* 18. 21. though not perfectly (except in desire and endeavour) yet sincerely, not allowing himself in the breach of any, *Rom.* 7. 15. Now he delights in the word, and sets himself to Prayer, and opens his Hand, (if able) and draws out his Soul to the hungry, *Rom.* 7. 22. *Psal.* 109. 4. *Isa.* 58. 10. He breaketh off his Sins by Righteousness, and his Iniquities by shewing Mercy to the poor, *Dan.* 4. 27. and hath a good Conscience, willing in all things to live honestly, *Heb.* 13. 18. and to keep without offence towards God and Men.

Here again you shall find the unsoundness of many Professors, that take themselves for good Christians. They are partial in the Law, *Mal.* 2. 9. and take up with the cheap and easy duties of Religion, but they go not thorow with the work. They are as a Cake not turned, half toasted, and half raw; It may be you shall have them exact in their words; punctual in their dealings; but then they do not exercise themselves unto Godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at the Church; but follow them to their Families, and there you shall see little but the World minded; or if they have a Road of Family Duties; follow them to their

Closets, and there you shall find their Souls are little looked after; It may be they seem otherwise religious, but bridle not their Tongues, and so all their Religion is in vain, *Jam.* 1.26. It may be they come up to Closet and Family Prayer; but follow them to their Shops, and there you shall find them in a Trade of Lying, or some covert and cleanly way of deceit. Thus the Hypocrite goes not thorowout in the course of his Obedience.

And thus much for the subject of Conversion.

6. 'The Terms are either from which, or to 'which.

1. *The Terms from which we turn in this motion of Conversion*, are *Sin*, *Satan*, the *World* and *our own Righteousness*.

First, *Sin*. When a Man is converted, he is for ever out with Sin, yea with all sin, *Psal.* 119. 128. but most of all with his own Sins, and especially with his Bosom Sin, *Psal.* 18. 23. Sin is now the Butt of his indignation, 2 *Cor.* 7. 11. he thirsts to bathe his hands in the blood of his Sins. His Sins set a broach in sorrows. It is Sin that pierces him and wounds him, he feels it like a Thorn in his side, like a prick in his Eyes, he groans and struggles under it, and not formally, but feelingly cries out, *O wretched Man!* he is not impatient of any burden so much as of his sin, *Psal.* 40. 12. If God should give him his choice, he would choose any affliction, so he might be rid of Sin. He feels it like the cutting gravel in his Shoes, pricking and paining him as he goes.

Before Conversion he had light thoughts of Sin: he cherished it in his Bosom, as *Uriah* his Lamb; he nourished it up, and it grew up together with him; it did eat as it were of his own Meat, and drank of his own Cup, and lay in his Bosom, and was to him as a Daughter: but when God opens his Eyes by

by Conversion, he throws it away with abhorence, *Isa.* 30. 22. as a man would a loathsome Toad, *which* in the dark he had hugged fast in his Bosom, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply convinced of the danger, but defilement of sin: and O how earnest is he with God to be purified? He loaths himself for his sins, *Ezek.* 36. 31. He runs to Christ, and casts himself into the Fountain for sin and for uncleanness, *Zech.* 13. 1. If he fall what a stir is there to get all clean again? He flies to the Word, and washes, and rubs, and rinches; labouring to cleanse himself from all filthiness both of Flesh and Spirit: He abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the Trough and Mire, wherein he sees the Swine delight.

The sound Convert is heartily ingaged against sin. He wrestles with it, he wars against it. He is too often foiled, but he never yields the Cause, nor lays down the Weapons; but he will up and to it again, while he hath breath in his body. He will never give quiet possession, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other Enemies, he can pitty them, and pray for them, *Acts* 7. 60. but here he is implacable, here is he set upon revenge: he hunteth, as it were for the precious life; his Eye shall not pitty, his Hand shall not spare, though it be a right Hand or a right Eye. Be it a gainful Sin most delightful to his Nature, or support to his Esteem with carnal Friends, yet he will rather throw his gain down the Kennel, see his credit fall, or the Flower of pleasure wither in his hand, than he will allow himself in any known way of sin, *Luke* 19. 8. He will grant no indulgence, he will give no toleration, but he draws upon sin wherever he meets it, and frowns

upon it with this unwelcome salute, *Have I found thee, O mine Enemy!*

Reader, hath Conscience been at work, while thou hast been looking over these Lines? Hast thou pondered these things in thine heart? Hast thou searched the Book within, to see if these things be so? If not, read it again, and make thy Conscience speak whether or no it be thus with thee.

Hast thou crucified thy Flesh with its affections and lusts; and not only confessed, but forsaken thy sins; all sin in thy fervent desires, and the ordinary practice of every deliberate and wilful sin in thy life? If not, thou art yet unconverted. Doth not Conscience fly in thy Face, as thou readest, and tell thee that thou livest in a way of lying for thy advantage, that thou usest deceit in thy Calling, that there is some way of secret wantonness that thou livest in? why then, do not deceive thy self, thou art in the gall of bitterness, and bond of iniquity.

Doth not thy unbridled Tongue, thy brutish Intemperance, thy wicked Company, thy neglect of Prayer, of hearing and reading the Word, now witness against thee, and say, *We are thy works, and we will follow thee?* Or if I have not hit thee right, doth not the Bird within tell them, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thy self in, and art willing to spare? If this be thy Case, thou art to this day unregenerate, and must be changed or condemned.

Secondly, *Satan.* Conversion binds the strong man, spoils his Armour, casts out his Goods, turns men from the power of Satan unto God, *Acts* 26. 18. Before, the Devil could no sooner hold up his Finger to the Sinner, to call him to his wicked Company, sinful Games, filthy Delights, but presently he followed, like an Ox to the Slaughter, and a Fool

to

to the correction of the Stocks, as the Bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his Tongue, *Acts* 5. 3. no sooner could Satan offer a wanton Object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, Away with these Family Duties, be sure they shall be rarely enough performed in his house. If the Devil say, Away with this strictness, this preciseness, he will keep far enough from it: If he tells him there's no need of these Closet Duties, he shall go from day to day, and scarce perform them. But now he is converted, he serves another Master, and takes quite another Course, 1 *Pet.* 4. 4. he goes and comes at Christ's beck, *Col.* 3. 24. Satan may sometimes catch his foot in a Trap; but he will no longer be a willing Captive. He watches against the Snares and Baits of Satan, and studies to be acquainted with his devices. He is very suspicious of his Plots, and is very jealous, in what comes athwart him, lest Satan should have some design upon him. He wrestles against Principalities and Powers, *Eph.* 6. He entertains the Messenger of Satan as men do the Messenger of Death. He keeps his Eye upon his Enemy, 1 *Pet.* 5. 8. and watches in his duties, lest Satan should put in his Foot.

Thirdly, The *World*. Before a sound faith, a man is overcome of the *World*. Either he bows down to *Mammon*, or idolizes his reputation, or is a lover of pleasure more than a lover of God, 2 *Tim.* 3. 4. Here's the root of Mans misery by the fall; he is turned aside to the Creature instead of God, and gives that esteem, confidence and affection to the Creature, that is due to him alone, *Rom.* 1. 25. *Mat.* 10. 37. *Prov.* 18. 11. *Jer.* 17. 5.

O miserable Man! What a deformed Monster hath

hath sin made thee? God made thee little lower than the Angels, Sin little better than the Devils, *John* 6. 70. and 8. 44. a Monster that hath his Head and Heart, where his Feet should be; and his Feet kicking against Heaven, and every thing out of place; the World, that was formed to serve thee, is come to rule thee; and the deceitful Harlot hath bewitched thee with her enchantments, and made thee bow down and serve her.

But converting Grace sets all in order again, and puts God in the Throne, and the world at his Foot-stool, *Psal.* 73. 25. Christ in the heart, and the World under Feet, *Eph.* 3. 17. *Rev.* 12. 1. So *Paul*, *I am crucified to the World, and the World to me*, *Gal.* 6. 14. Before this change all the cry was, *Who will shew us any (worldly) good?* but now he sings another tune, *Lord lift thou up the light of thy Countenance upon me*, and take the Corn and Wine whoso will, *Psal.* 4. 6, 7. Before, his hearts delight and content was in the World; then the Song was, *Soul take thine ease, eat, drink, and be merry, thou hast much Goods laid up for many Years*; but now all this is withered, and there is no comliness that he should desire it, and he tunes up with the sweet Psalmist of *Israel*, *The Lord is the portion of mine inheritance; the Lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal.* 34. 2. *Lam.* 3. 24. nothing else can give him content. He hath written Vanity and Vexation upon all his Worldly Enjoyments, *Eccles.* 1. 2. and loss and dung upon all humane Excellencies, *Phil.* 3. 7, 8. He hath life and immortality now in chase, *Rom.* 2. 7. he trades for grace and glory, and hath a Crown incorruptible in pursuit, 1 *Cor.* 9. 25. His Heart is set in him to seek the Lord, 1 *Chron.* 22. 19. and 2 *Chron.* 15. 15. He first seeks the Kingdom of Heaven and the Righteousness thereof, and Religi-

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on is no longer a matter by the by with him, but the main of his care, *Mat.* 6. 33. *Psalm* 27. 4. Now the gawdy Idol is become *Nehushtan*, 2 *Kin.* 18. 4. and he gets up and treads upon it, as *Diogenes* trampling on *Plato's* hangings, saying *Calco, Platonis fastum.* Before the World had the swaying interest with him; he would do more for gain than godliness, 1 *Tim.* 6. 6. more to pleasure his friend, or his flesh, than to please the God that made him, and God must stand by till the world were first served; but now all must stand by; he hates father, and mother, and life, and all in comparison of Christ, *Luke* 1. 26.

Well then, pause a little, and look within: Doth not this nearly concern thee? Thou pretendest for Christ; but doth not the world sway thee? Dost thou not take more real delight and content in the world, than in him? Dost not thou find thy self better at ease when the World goes to thy mind and thou art encompassed with carnal delights, than when retired to prayer and meditation in thy closet, or attending upon God's Word and Worship? No surer Evidence of an unconverted State, than to have the things of the World uppermost in our aims, love, and estimation, *John* 2. 15. *James* 4. 4.

With the sound convert Christ hath the supremacy. How dear is this name to him? How precious is its savour, *Cant.* 1. 3. *Psal.* 54. 8. The name of Jesus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of Myrrh between his Breasts, *Cant.* 1. 13, 14. Honour is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the Ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert; here is his treasure, here is his hope, *Mat.* 13. 44, 45. This is his glory, my beloved is mine, and I am his, *Gal.* 6. 14. *Cant.* 2. 16. O 'tis

sweeter

sweeter to him to be able to say, Christ is mine, than if he could say the Kingdom is mine, the *Indians* are mine.

Fourthly, *Your own Righteousness*: Before Conversion, Man seeks to cover himself with his own Figleaves, *Phil.* 3. 6, 7. and to lick himself whole with his own Duties, *Mic.* 6. 6, 7. He is apt to trust in himself, *Luk.* 16. 15. and 18. 9. and set up his own Righteousness, and to reckon his Counters for Gold, and not submit to the righteousness of God, *Rom.* 10. 3. But Conversion changes his mind; now he casts away his filthy Rags, and counts his own Righteousness, but a menstruous Cloth: he casts it off, as a Man would the verminous Tatters of a nasty Begger, *Esay* 64. 7. Now he is brought to poverty of Spirit, *Mat.* 5. 3. complains of, and condemns himself, *Rom.* 7. and all his inventory is, *Poor, and miserable, and wretched, and blind, and naked, Rev.* 3. 17. he sees a world of iniquity in his holy things, and calls his once idolized Righteousness, but flesh, and loss, and dogs-meat, and would not for a thousand Worlds be found in himself, *Phil.* 3. 4, 7, 8, 9. His finger is ever upon his sores, *Psal.* 51. 3. his sins, his wants. Now he begins to set a high price upon Christs Righteousness; he sees the need of a Christ in every duty, to justifie his person, and justifie his performances, he cannot live without him; he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ and so he bows himself in the house of his God. He sets himself down for a lost, undone man without him. His life is hid in Christ, as the life of man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before the news of a Christ was a stale and

and ſapleſs thing; but now how ſweet is a Chriſt? *Auguſtine* could not reliſh his before ſo much admired *Cicero*, becauſe he could not find the name of Chriſt; how pathetically cries he, *Dulciſſime, amantiſ. benigniſ. cariſ.* &c. *quando te videbo? quando ſatiabor de pulchritudine tua? Medit. c.* 37. *O moſt ſweet, moſt loving, moſt kind, moſt dear, moſt precious, moſt deſired, moſt lovely, moſt fair,* &c. all in a breath, when he ſpeaks of and to his Chriſt; in a word, the voice of the Convert, is with the Martyr, *None but Chriſt.*

2. *The terms which*, are either *Ultimate*, or *Subordinate* and *Mediate.*

The *Ultimate* is God the Father, Son, and Holy Ghoſt, whom the true Convert takes, as his All-ſufficient and eternal bleſſedneſs. A Man is never truly ſanctified, till his very heart be in truth ſet upon God above all things, as his portion and chief good. Theſe are the natural breathings of a believers heart: *Thou art my portion*, Pſal. 119. 57. *My ſoul ſhall make her boaſt in the Lord*, Pſalm. 34. 2. *My expectation is from him, he only is my rock, and my ſalvation, he is my defence: in God is my ſalvation and my glory, the Rock of my ſtrength, and my Refuge is in God*, Pſalm 62. 1. 2, 5, 6, 7. Pſalm 18. 1, 2.

Would you put it to an iſſue whether you be converted or not? Now then let thy ſoul and all that is within thee attend.

Haſt thou taken God for thy happineſs? Where doth the content of thy heart lie? Whence doth thy choiceſt comfort come in? Come then and with *Abraham* lift up thine eyes Eaſtward, and Weſtward, and Northward, and Southward, and caſt about thee, what it is, that thou wouldſt have in Heaven or Earth to make thee happy. If God ſhould give thee thy choice as he did to *Solomon*, or ſhould ſay to thee, as *Ahaſhuerus* to *Eſther*, *What is thy*

thy petition, and what is thy request? and it shall be *granted* thee, *Esther* 5. 3. What wouldst thou ask? go into the gardens of pleasure, and gather all the fragrant flowers from thence; would these content thee? Go to the treasures of *Mammon*; suppose thou might'st lade thy self while thou wouldst from hence: go to the towers, to the trophies of honour: what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thy self a happy man? If so, then certainly thou art carnal and unconverted. If not, go farther; wade into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency: Doth this suit thee best, and please thee most? Dost thou say, *'Tis good to be here?* Mat. 17. 4. *Here I will pitch, here I will live and dye?* Wilt thou let all the world go, rather than this? Then 'tis well between God and thee: Happy art thou, O man, happy art thou that ever thou wast born. If a God can make thee happy, thou must needs be happy, for thou hast avouched the Lord to be thy God, *Deut.* 26. 17. Dost thou say to Christ, as he to us, *Thy Father shall be my Father, and thy God my God?* John 20. 17. Here is the turning Point. An unsound professor never takes up his rest in God; but converting grace does the work and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God, 1 *Thes.* 1. 9. Now says the soul, *Lord, whither should I go? Thou hast the words of eternal life, John* 6. 68. Here he centers, here he settles. O 'tis as the entrance of Heaven to him, to see his interest in God. When he discovers this, he saith *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee, Psalm* 116. 7. and it is even ready to breath out *Simons* Song, *Lord, now letteſt thou thy ſervant*

vant depart in peace, Luke 2. 29. and saith with *Jacob*, when his old heart revived at the welcome tidings, *It is enough, Gen.* 45. 28. When he sees he hath a God in Covenant to go to, *this is all his salvation and all his desire, 2 Sam.* 23. 5.

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thy heart by the power of converting grace, or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal*, or *less Principal.*

The *Principal*, is Christ, the only Mediator between God and Man, 1 *Tim.* 2. 5. His work is to bring us to God, 1 *Pet.* 3. 18. he is the way to the Father, *John* 14. 6. the only plank on which we may escape; the only door by which we may enter, *John* 10. 9. Conversion brings over the soul to Christ, to accept of him, *Col.* 2. 6. as the only means to life, as the only way, the only name given under Heaven, *Acts* 4. 12. He looks not for salvation in any other but him; nor in any other with him, but throws himself on Christ alone; as one that should cast himself with spread arms upon the Sea.

Here (saith the convinced sinner) *here I will venture, and if I perish, I perish: If I die, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee,* Ruth 1. 16. *Here I will throw my self, If thou kick me, if thou kill me,* Job 13. 15. *I will not go from thy door.*

Thus the poor soul doth venture on Christ, and resolvedly adhere to him. Before Conversion the man made light of Christ, minded the Farm, Friends, Merchandise, more than Christ, *Mat.* 22. 5. Now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life,

life, *Phil.* 3. 9. His great design is, that Christ may be magnified in him, *Phil.* 1. 20. His heart once said, as they to the Spouse, What is thy Beloved more than another? *Cant.* 5. 9. He found more sweetness in his merry company, wicked games, earthly delights, than in Christ. He took Religion for a fancy, and the talk of great enjoyments for an idle dream. But now to him to live, is Christ. He sets light by all that he accounted precious, for the excellency of the knowledge of Christ, *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the Wages, but work of Christ. *Ro.*7.12.not only the benefits,but the *burden of Christ*: He is willing not only to tread out the corn, but to draw under the yoak: he takes up the commands of Christ,yea and Cross of Christ,*Mat.*11. *Mat.* 16.24.

The unsound closes by the halves with Christ; He is all for the Salvation of Christ; but he is not for sanctification: he is for the priviledges, but appretiates not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Whoso loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity, *Eph.* 6. 24. They will not have him as God offers, *To be a Prince and a Saviour*, *Acts* 5. 31. They divide what God hath joyned, the King and the Priest. Yea, they will not accept the Salvation of Christ, as he intends it; they divide it here. Every man's vote is for Salvation from suffering, but they desire not to be saved from sinning. They would have their lives saved, but withall they would have their lusts. Yea, many divide here again, they would be content to have some of their sins destroyed; but they cannot

leave

leave the lap of *Dalilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye, or right hand; the Lord muſt pardon them in this thing, 2 *Kings* 5.18. Oh be infinitely tender here; your ſouls lie upon it. The ſound Convert takes a whole Chriſt, and takes him for all intents and purpoſes, without exceptions, without limitations, without reſerves. He is willing to have Chriſt, upon his terms, upon any terms. He is willing of the dominion of Chriſt, as well as deliverance by Chriſt; he ſaith with *Paul*, *Lord, what wilt thou have me to do? Acts* 9.6. Any thing Lord. He ſends the blank to *Chriſt* to ſet down his own Conditions, *Acts* 2.37. *Acts* 16.30.

The *leſs Principal is the Laws, Ordinances*, and *ways of Chriſt*. The heart that was once ſet againſt theſe, and could not endure the ſtrictneſs of theſe bonds, the ſeverity of theſe ways, now falls in love with them, and chuſes them as its rule and guide for ever, *Pſalm* 119.111, 12.

Four things (I obſerve) God doth work in every ſound Convert, with reference to the Laws and Ways of Chriſt, by which you may come to know your eſtates, if you will be faithful to your own ſouls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them, and ſubſcribe to them, as moſt righteous and moſt reaſonable*, Pſal 119.112, 128, 137, 138. The mind is brought to like the ways of God, and the corrupt prejudices that were once againſt them, as unreaſonable, and intolerable, are now removed. The underſtanding aſſents to them all, as holy, juſt, and good, *Rom.* 7.12. How is *David* taken up with theſe excellencies of Gods Laws? How doth he expatiate in their praiſes both from their inherent qualities, and admirable effects, *Pſalm* 19.8, 9, 10, &c.

There is a twofold judgment of the underſtanding;

ing; *Judicium absolutum, & comparatum.* The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present Circumstances he is in, *pro hic & nunc.* Now a godly mans judgment is for the ways of God, and that not only the absolute, but comparative judgment; he thinks them not only best in general, but best for him. He looks upon the rules of Religion, not only as tolerable, but desireable, yea more desireable than gold, fine gold, yea much fine gold, *Psalm* 19. 10.

His judgments are setledly determined, that 'tis best to be holy, that 'tis best to be strict, that it is in it self the most eligible course; and that 'tis for him the wisest and most rational, and desireable choice. Hear the godly mans judgment, *I know O Lord, that thy judgments are right. I love thy Commandments above* Gold, *yea above fine* Gold; *I esteem all thy precepts concerning all things to be right, and I hate every false way*, Psalm 119. 127, 128. Mark, he did approve of all that God required, and disallowed of all that he forbad, *Righteous O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous, and very faithful. Thy word is true from the beginning, and every* one of *thy righteous judgments endureth* for *ever*, *Psalm* 119. 86, 160, 162, 163. See how readily and fully he subscribes, he declares his assent, and consent to it, and all and every thing therein contained.

2. *The desire of the heart is to know the whole mind of Christ*, Psalm 119. 124, 125, 169. Psalm 25. 4, 5. He would not have one sin undiscovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart, "Lord if 'there be any way of wickedness in me, do thou 'discover it. What I know not teach thou me, and 'if I have done iniquity, I will do it no more. The unsound

unsound is willingly ignorant, 2 *Pet.* 3. 5. loves not to come to the light, *John* 3. 20. He is willing to keep such or such a sin; and therefore is loth to know it to be a sin, and will not let in the light at that Window. Now the gracious heart is willing to know the whole latitude and compass of his makers Law, *Psalm* 119. 18, 19, 27, 33, 64, 66, 68, 78, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before, or discovered any sin that lay hid before, *Psalm* 119. 11.

3. 'The free and resolved choice of the will is 'determined for the ways of Christ, before all the 'pleasures of sin and prosperitys of the World, *Psalm* 119. 103, 127, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve, but he is deliberately purposed, and comes off freely in the choice, *Psalm* 17. 3. *Psal.* 119. 30. True, the Flesh will rebel, yet the prevailing part of his Will is for Christ's Laws and Government; so that he takes them not up as his toil or burden, but his bliss, 1 *John* 5. 3. *Psalm* 119. 60, 72. When the unsanctified goes in Christs ways, as in Chains and Fetters, he doth them naturally, *Psalm* 40. 8. *Jer.* 31. 33. and counts Christs Law his Liberty, *Psalm.* 119. 32, 45. *James* 1. 25. 'He is 'willing in the beauties of holiness, *Psam.* 110. 3. and hath this inseparable Mark. 'That he had ra- 'ther (if he might have his choice) live a strict and 'holy life than the most prosperous and flourishing 'life in the world, 1 *Sam.* 10. 26. There went with 'Saul a band of men whose hearts God had touched. When God touches the heart of his chosen, they presently follow Christ, *Mat.* 4. 22. and (tho' drawn) do freely run after him. *Cant.* 1. 4. and willingly offer themselves to the service of the Lord, 2 *Chron.* 7. 16. seeking him with their whole desire.

2 *Chron.*

2 *Chron.* 15. 15. Fear hath its use; but this is not the main Spring of Motion with a sanctified heart. Christ keeps not his Subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the Sun or Spouse, from a Spring of Love, and a Loyal Mind. In a Word, the Laws of Christ are the Converts Love, *Psalm* 119. 159, 163, 167. desire, *ver.* 5, 20, 40. delight, *ver.* 77, 92, 103, 111, 143. and continual study, *ver.* 99, 79. *Psalm* 1. 2.

4. *The bent of his course is directed to keep Gods Statutes*, *Psalm* 119. 4, 8, 167, 168. 'Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aims at nothing less than perfection: he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin and had perfected holiness, *Phil.* 3. 11, 12, 13, 14.

Here the Hypocrites rottenness may be discovered. He desires holiness (as one well) only as a Bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get *but* so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psalm* 119. 97. *Mat.* 5. 6. and not only for Heaven's sake. He would not be satisfied with so much as might save him from Hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business? *Rom.* 8. 1. *Mat.* 25. 16. *Phil.* 1. 20. If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity to salvation? Then be informed. 1. That strait is the gate and

and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power, savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man that readest, to turn in upon thine own self. What saith Conscience? Doth it not begin to bite? Doth it not *twitch* thee as thou goest? Is this thy Judgment, and this thy Choice, and this thy way, that we have described? If so, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is such a sin thou livest in against thy Conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a Duty, that thou makest no Conscience of?

Doth not Conscience carry thee to thy Closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and shew thee the charge of God, and the souls of thy children and servants, that be neglected there? doth not Conscience lead thee to thy Shop, thy Trade, and tell thee of some mystery of iniquity there? Doth it not *carry thee* to the Ale-Shop, or to the Sack-Shop, and round thee in thine ear for the loose Company thou keepest there, the precious time thou mis-spendest there, for the talents of God which thou throwest down this Sink, for thy gaming, and thy swilling, *&c.* Doth it not carry thee into thy secret Chamber, and read thee a Curtain Lecture?

O Conscience do thy duty. In the name of the living God I command thee discharge thine office. Lay hold upon this sinner, fall upon him, arrest him apprehend him, undeceive him. What, wilt thou flatter and sooth him, while he lives in his sins? Awake, O Conscience. What meanest thou, O sleeper? What, hast thou never a reproof in thy mouth? What, shall this soul die in his careless

neglect

neglect of God and Eternity, and thou altogether hold thy peace? What, ſhall he go on ſtill in his treſpaſſes, and yet have peace? O rouſe up thy ſelf, and do thy work. Now let the Preacher in the boſom ſpeak. Cry aloud and ſpare not, lift up thy voice like a Trumpet; let not the blood of this Soul be required at thy hands.

Chap. III. *Of the Neceſſity of Converſion.*

IT may be you are ready to ſay, what meaneth this ſtir? And are apt to wonder, why I follow you with ſuch earneſtneſs, ſtill ringing one leſſon in your ears, *That you ſhould repent and be converted, Acts* 3. 19. But I muſt ſay unto you, as *Ruth* to *Naomi*, *Intreat me not to leave you, nor to turn aſide from following after you, Ruth* 1. 16. Were it a matter of indifferency, I would never keep ſo much ado. Might you be ſaved as you be, I would gladly let you alone. But would you not have me ſolicitous for you, when I ſee you ready to periſh? As the Lord liveth, before whom I am, I have not the leaſt hopes to ſee one of your faces in Heaven, except you be converted. I utterly deſpair of your ſalvation, *except* you will be prevailed with to turn throughly, and give up your ſelves to God in holineſs and newneſs of life. Hath God ſaid, *Except you be born again, you cannot ſee the Kingdom of God, John* 3. 3. and yet do you wonder, why your Miniſters do ſo plainly travel in birth with you? Think it not ſtrange, that I am earneſt with you to follow after holineſs, and long to ſee the Image of God upon you. Never did any, nor ſhall any enter into Heaven by any other way but this. The Converſion deſcribed is not an high pitch of ſome taller Chriſtians, but every ſoul, that is ſaved, paſſes this univerſal change.

It

It was a paſſage of the Noble Roman, when he was haſting with Corn to the City in the famine, and the Mariners were loth to ſet ſail in foul weather, *Neceſſarium eſt navigare, non eſt neceſſarium vivere.* Our voyage is of more neceſſity than our lives. What is it that thou doſt account neceſſary? Is thy Bread neceſſary? Is thy Breath neceſſary? then thy Converſion is much more neceſſary. Indeed this is the *Unum neceſſarium*, the one thing neceſſary. Thine Eſtate is not neceſſary; thou maiſt ſell all for the Pearl of great price, and yet be a gainer by the purchaſe, *Mat.* 13. 46. Thy life is not neceſſary; thou maiſt part with it for Chriſt to infinite advantage. Thine eſteem is not neceſſary; thou maiſt be reproached for the name of Chriſt, and yet happy, yea much more happy in reproach than in repute, 1 Pet. 4. 4. *Mat.* 5. 10, 11. But thy Converſion is neceſſary, thy damnation lies upon it, and is it not needful in ſo important a caſe to look about thee? Upon this one point depends thy making, or marring to all eternity.

But I ſhall more particularly ſhew the neceſſity of Converſion in five things; for without this,

1. *Thy being is in vain.* Is it not pity thou ſhouldſt be good for nothing, an unprofitable burden of the earth, a wart, or wen in the Body of the univerſe? Thus thou art, whilſt unconverted, for thou canſt not anſwer the end of thy Being. Is it not for the divine pleaſure thou art and wert created? *Rev.* 4. 11. Did not he make thee for himſelf? *Prov.* 16. 4. Art thou a man, and haſt thou reaſon? Why then bethink thy ſelf, why and whence thy Being is. Behold God's workmanſhip in thy body, and ask thy ſelf, to what end did God rear this fabrick? Conſider the noble faculties of thy Heaven-born ſoul: to what end did God beſtow theſe excellencies? To no other, than that thou

shouldst please thy self, and gratifie thy senses? Did God send men, like the Swallows, into the World, only to gather a few sticks and dirt, and build their Nests, and breed up their young, and then away? The very Heathens could see farther than this. Art thou so fearfully and wonderfully made, *Psal.* 139. 14. and dost thou not yet think with thy self, surely it was for some noble and raised end?

O man, set thy reason a little in the Chair. Is it not pity such a goodly fabrick should be raised in vain? Verily thou art in vain, except thou art for God. Better thou hadst no Being, than not to be for him. Wouldst thou serve thy end? Thou must repent, and be converted. Without this thou art *to no purpose*, yea, to *bad purpose*.

First, To *No purpose*. Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The Spirit of the living God must repair, and tune it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings, and all thy services will make no Musick in the Ears of the most Holy, *Eph.* 2. 10. *Phil.* 2. 13. *Hos.* 7. 14. *Isa.* 1. 15. All thy powers and faculties are so corrupt in thy natural State, that except thou be purged from dead works, thou canst not serve the living God, *Heb.* 9. 14. *Tit.* 1. 15.

An unsanctified man cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskilful in the work, as in the word of righteousness, *Heb.* 5. 13. There are great mysteries as well in the practices, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven, *Mat.* 13. 11. 1 *Tim.* 3. 16. You may as well expect him that never learn'd the Alphabet to read, or look for goodly Musick on the Lute, from one that never set his hand to an instrument, as that

that a natural man should do the Lord any pleasing service. He must first be taught of God, *John* 6. 45. taught to pray, *Luke* 11. 1. taught to profit, *Esay* 48. 17. taught to go, *Hos.* 11. 3. or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek.* 16. 30. He is presently tired. The Sabbath what a weariness is it? *Mal.* 1. 13. He is without strength, *Rom.* 5. 6. yea stark dead in sin, *Eph.* 2. 5.] 3. *He hath no mind to it*; he desires not the knowledge of God's ways, *Job* 21. 14. He doth not know them, and he doth not care to know them, *Psalm* 82. 5. He knows not, neither will he understand.] 4. *He hath neither due instruments, nor materials for it.* A man may as well hew the Marble without Tools; or Limn without Colours, or Instruments, or build without Materials, as perform any acceptable service without the graces of the Spirit, which are both the Materials, and Instruments in the work. Alms giving is not a service of God, but of vain glory, unless dealt forth by the hand of divine love. What is the prayer of the lips without grace in the heart, but the carcass without the life? What are all our confessions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in divine attributes and promises? What our praises and thanksgivings, unless from the Love of God, and a holy grattiude, and sense of God's mercies in the heart? So that a man may as well expect the trees should speak, or look for Logick from the brutes, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat.* 7. 18.

Secondly, To *Bad purpose*: The unconverted soul is a very cage of unclean birds, *Rev.* 18. 2. a Sepul-

chre full of Corruption and Rottenneſs, *Mat.* 23. 27. a loathſome carkaſs full of crawling Worms, and ſending forth a helliſh and moſt noiſome ſavour in the noſtrils of God. *Pſalm* 14. 3. O dreadful caſe! Doſt thou not yet ſee a change to be needful? would it not have grieved one, to have ſeen the golden conſecrated Veſſels of God's Temple turned into quaffing bowls for drunkenneſs, and polluted with the Idols ſervice? *Dan.* 5. 2, 3. Was it ſuch an abomination to the Jews, when *Antiochus* ſet up the picture of a Swine at the entrance of the temple? How much more abominable then would it have been to have had the very Temple it ſelf turned into a Stable, or a Stye, and to have the holy of holies ſerved like the houſe of *Baal*; to have the Image of God taken down, and be turned into a draught-houſe? 2 *Kings* 10. 27. This is the very caſe of the unregenerate; all thy Members are turned into inſtruments of unrighteouſneſs, *Rom.* 6. 19. Servants of Satan; and thy inmoſt powers into receptacles of uncleanneſs, *Eph.* 2. 2. *Tit.* 1. 15. You may ſee the goodly gueſts within, by what comes out. *For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Theſts, Falſe witneſs, Blaſphemies,* &c. This black guard diſcovers what a Hell there is within.

Oh abuſe unſufferable! to ſee a Heaven-born ſoul abaſed to the filthieſt drudgery, to ſee the glory of Gods creation, the chief of the ways of God, the Lord of the Univerſe, a lapping with the prodigal at the trough, or licking up with greedineſs the moſt loathſom vomit. Was it ſuch a lamentation, to ſee thoſe that did feed delicately, to ſit deſolate in the ſtreets? and the precious Sons of *Sion*, comparable to fine gold, to be eſteemed as earthen Pitchers; and thoſe that were cloathed in Scarlet, to embrace dunghils? *Lam.* 4. 2, 5. And is it not much more fearful, to ſee the only thing that hath immor-

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tality in this lower world, and carries the ſtamp of God, to become as a veſſel wherein there is no pleaſure, *Jer.* 22. 28. (which is but the modeſt expreſſion of the veſſel, men put to the moſt ſordid uſe.) Oh indignity intolerable! Better thou wert daſhed in a *thouſand* pieces, than continue to be abuſed to ſo filthy a ſervice.

II. *Not only man, but the whole viſible creation is in vain without this.* Beloved, God hath made all the viſible creatures in heaven and earth for the ſervice of man, and man only is the ſpokeſman for all the reſt. Man is in the univerſe, like the tongue in the body, which ſpeaks for all the Members. The other creatures cannot praiſe their Maker, but by dumb ſigns and hints to man, that he ſhould ſpeak for them. Man is, as it were, the high Prieſt of Gods creation, to offer the Sacrifice of praiſe for all his fellow creatures, *Pſal.* 147. and 148. and 150. The Lord God expecteth a tribute of praiſe from all his works, *Pſalm* 103. 22. now all the reſt do bring in their tribute to man, and pay it in by his hand. So then, if man be falſe, and faithleſs, and ſelfiſh, God is wronged of all, and ſhall have no active glory from his works.

O dreadful thought to think of! That God ſhould build ſuch a world as this, and lay out ſuch infinite power, and wiſdom, and goodneſs, thereupon, and all in vain, and man ſhould be guilty at laſt, of robbing, and Spoiling him of the glory of all. O think of this, while thou art unconverted, all the Offices of the creatures to thee are in vain; thy meat nouriſhes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that ſerve thee in their courſes by their moſt powerful, though hidden influence, *Judges* 5. 20. *Hoſ.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beaſt carries thee in vain: in a word, the unwearied labour, and

continual travel of the whole Creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their Maker) is all but lost labour. Hence the whole Creation groaneth under the abuse of this unsanctified world. *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their Being.

III. *Without this, thy Religion is in vain.* Jam. 1. 26. All thy religious performances will be but lost; for they can neither please God, *Rom.* 8. 8. nor save thy soul, 1 *Cor.* 13. 2, 3. Which are the very ends of Religion. Be thy services never so specious, yet God hath no pleasure in them, *Isai.* 1. 14. *Mal.* 1. 10. Is not that man's case dreadful, whose sacrifices are as Murder, and whose prayers are a breath of abomination? *Isa.* 66. 3. *Prov.* 28. 9. Many under convictions think they will set upon mending, and that a few prayers and alms will salve all again; but alas, sirs, while your hearts remain unsanctified, your duties will not pass. How punctual was *Jehu*? and yet all was rejected, because his heart was not upright, 2 *Kings* 10. with *Hos.* 1. 4. How blameless was *Paul*? and yet being unconverted all was but loss, *Phil.* 3. 6, 7. Men think they do much in attending God's Service, and are ready to twit him with it, *Isa.* 58. 3. *Mat.* 7. 22. and set him down so much their debtor, when as (their persons being unsanctified) their duties cannot be accepted.

O soul, do not think, when thy sins pursue thee, a little praying and reforming thy course will pacify God: thou must begin with thine heart. If that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacify thee, or having fallen into the mire, should think

think with his loathed embraces to reconcile thee.

It is a great misery to labour in the fire. The Poets could not invent a worser Hell for *Sisyphus* than to be getting the Barrel still up the Hill, and then that it should presently fall down again and renew his labour. God threatens it, as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labours should be eat up by strangers, *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labours, to sow in vain and build in vain? how much more to lose our pains in Religion, to pray and hear, and fast in vain? This is an undoing and eternal loss. Be not deceived, if thou goest on in thy sinful state, though thou shouldst spread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, *Isai.* 1. 15. If a man without skill set about our work, and marr it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order, 1 *Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes than praise: Gods work must be done according to Gods mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, 2 *Chron.* 25. 2.

IV. *Without this, thy hopes are in vain,* Hab 8. 12, 13. *The Lord hath rejected thy Confidence,* Jer. 2. 37.

First, *Thy hopes of Comfort here are in vain.* 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this you shall not know peace, *Isai.* 59. 8. Without the fear of God, you cannot have the comforts of the Holy Ghost, *Acts* 9. 31. God speaks peace only to his people, and to his Saints, *Psal.* 85. 8. If you have a false peace, continuing in your sins, 'tis not of Gods speaking; and then you may guess the Author. Sin is a real Sickness, *Isai.* 1. 5. yea the

worſt of ſickneſs, 'tis a Leproſie in the head, *Lev.* 13. 44. the plague in the heart, 1 *Kings* 8. 38. 'tis brokenneſs in the bones, *Pſal.* 51. 8. it pierceth, it woundeth, it racketh, it tormenteth, 1 *Tim.* 6. 10. A man may as well expect eaſe, when his diſeaſes are in their ſtrength, or his bones out of joynt, as true comfort, while in his ſins.

O wretched man, that canſt have no eaſe in this caſe, but what comes from the deadlineſs of the diſeaſe! You ſhall have the poor-ſick man, ſaying in his lightneſs, he is well; when you ſee death in his face. He will needs up and about his buſineſs, when the very next ſtep is like to be into the grave. The unſanctified often ſee nothing amiſs, they think themſelves whole, and cry not out for the Phyſician, but this ſhews the danger of their Caſe.

Sin doth naturally breed diſtempers and diſturbances in the ſoul. What a continual tempeſt and commotion is there in a diſcontented mind? What an eating evil is inordinate care? What is paſſion but a very feaver in the mind? What is luſt but a fire in the bones? What is pride but a deadly tympany; or covetouſneſs but an unſatiable and unſufferable thirſt? Or malice and envy but venom in the very heart? Spiritual ſloth is but a ſcurvy in the mind, and carnal ſecurity a mortal lethargy; and how can that ſoul have true comfort that is under ſo many diſeaſes? But converting grace cures, and ſo eaſes the mind, and prepares the ſoul for a ſetled, ſtanding, immortal peace. *Great peace have they that love thy Commands, and nothing ſhall offend them*, Pſal 119. 165. They are the ways of wiſdom that afford pleaſure and peace, *Prov.* 3. 17. *David* had infinitely more pleaſure in the word, than in all the delights of his Court, *Pſal.* 119. 103, 127. The Conſcience cannot be truly pacified, till ſoundly purified, *Heb.* 10. 22. Curſed is that peace, that

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is maintained in a way of sin, *Deut.* 29. 19, 20. Two sorts of peace are more to be dreaded than all the troubles in the world; peace with sin, and peace in sin.

Secondly, *Thy hopes of Salvation hereafter are in vain:* yea, worse than in vain, they are most injurious to God, most pernicious to thy self; there is death, desperation, blasphemy in the bowels of this hope. 1. *There is death in it. Thy Confidence shall be rooted out of thy Tabernacles* (God will up with it root and branch) *it shall bring thee to the King of Terrors, Job* 18. 14. tho thou maist lean upon this house it will not stand, *Job* 8. 15. but will prove like a ruinous building, which when a man trusts to, it falls down about his ears. 2. *There is desperation in it. Where is the Hope of the Hypocrite, when God takes away his soul? Job* 27. 8. Then there is an end for ever of his *hope.* Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in fruition, others in frustration, *Prov.* 10. 28. The godly must say at death, *It is finished,* but the wicked, *It is perished*; and in too sad earnest bemoan himself, (as *Job* in a mistake) *Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree,* Job 19. 10. *The righteous hath hope in his death,* Prov. 14. 32. When nature is dying, his hopes are living, when his body is languishing, his hopes are flourishing; his hope is a living hope, 1 *Pet.* 1. 3. ἐις ἐλπίδα ζῶσαν, but others a dying, yea a damning, soul-undoing hope. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth,* Prov. 11. 7. *It shall be cut off,* and prove like the *Spiders Web,* Job 8. 14. which he spins out of his own bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. *For the eyes of the wicked shall fail, and their hope shall*

be as the giving up of the Ghoſt, Job 11. 20. Wicked men are ſetled in their carnal hope, and will not be beaten out of it. They hold it faſt, they will not let it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death ſtrikes his dart through thy liver, it will let out thy ſoul and thy hopes together. The unſanctified have hope only in this life, 1 *Cor.* 15. 19. and therefore are of all men moſt miſerable. When death comes, it lets them out into the amazing gulf of endleſs deſperation. 3. *There is blaſphemy in it.* To hope we ſhall be ſaved, though continuing unconverted, is to hope we ſhall prove God a liar. He hath told you, that ſo merciful and pitiful as he is, he will never ſave you notwithſtanding, if you go on in ignorance, or a courſe of unrighteouſneſs, *Iſa.* 27. 11. 1 *Cor.* 6. 9. In a word, he hath told you, that whatever you be or do, nothing ſhall avail you to Salvation without you be new creatures, *Gal.* 6. 15. Now to ſay God is merciful, and we hope he will ſave us nevertheleſs, is to ſay in effect, we hope God will not do as he ſaith. We may not ſet God's Attributes at variance. God is reſolved to glorifie mercy, but not with the prejudice of truth, as the preſumptuous ſinner will find to his everlaſting ſorrow.

Object. Why but we hope in Jeſus Chriſt, we put our whole truſt in God, and therefore doubt not but we ſhall be ſaved.

Anſ. 1. *This is not to hope in Chriſt, but againſt Chriſt.* To hope to ſee the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Chriſt will prove a falſe Prophet. 'Tis *David*'s plea, *I hope in thy word*, *Pſalm* 119. 81. but this hope is againſt the word. Shew me a word of Chriſt for thy hope, that he will ſave thee in thine ignorance, or prophane neglects of his ſervice, and

and I will never go to shake thy confidence.

2. *God doth with abhorrence reject this hope*: Those condemned in the Prophet, went on in their sins, yet (saith the Text) they will lean upon the Lord, *Mic.* 3. 11. God will not endure to be made a prop to men in their sins: The Lord rejected those presumptuous sinners, that went on still in their trespasses, and yet would stay themselves upon the God of *Israel*, *Isa.* 48. 1, 2. as a man would shake off the briars (as one said well) that cleaves to his garment.

3. *If thy hope be any thing worth, it will purifie thee from thy sins*, 1 *John* 3. 3. but cursed is that hope, which doth cherish men in their sins.

Object. Would you have us to despair?

Answ. You must despair of ever coming to Heaven as you are, *Acts* 2. 37. that is, while you remain unconverted. You must despair ever to see the face of God without holiness, but you must by no means despair of finding mercy, upon your thorough repentance and conversion; neither may you despair of attaining to repentance and conversion, in the use of Gods means.

V. *Without this, all that Christ hath done and suffered will be (as to you) in vain*, John 13. 8. Tit. 2. 14. that is, it will no way avail to your salvation. Many urge this as a sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing) 2 *Tim.* 2. 19. A great Divine was wont, in his private dealings with souls, to ask two questions, 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the Spirit in Regeneration, we can have no saving interest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust*. The Mediator is the Ser-

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vant of the Father, *Iſa.* 42. 1. ſhews his commiſſion from him, acts in his name, and pleads his command for his juſtification, *John* 10. 18, 36. *John* 6. 38, 40. And God hath committed all things to him, entruſted his own glory, and the ſalvation of his elect with him, *Mat.* 11. 27. *John* 17. 2. Accordingly, Chriſt gives his Father an account of both parts of his truſt, before he leaves the world, *John* 17. 4, 6, 12. Now Chriſt ſhould quite croſs his Fathers glory, his greateſt truſt, if he ſhould ſave men in their ſins; for this were to overturn all his counſels, and to offer violence to all his attributes.

Firſt, *To overturn all his Counſels*; of which this is the order, that men ſhould be brought through ſanctification, to ſalvation, 2 *Theſ.* 2. 13. He hath choſen them, that they ſhould be holy, *Eph.* 1. 4. They are elected to pardon and life through ſanctification, 1 *Pet.* 1. 2. If thou canſt repeal the Law of Gods immutable counſel, or corrupt him, whom the Father hath ſealed, to go directly againſt his Commiſſion, then and not otherwiſe, mailt thou get to Heaven in this condition. To hope that Chriſt will ſave thee while unconverted, is to hope that Chriſt will falſify his truſt. He never did, nor will ſave one ſoul, but whom the Father hath given him in election, and drawn to him in effectual calling, *John* 6. 34, 37. Be aſſured, Chriſt will ſave none, in a way contrary to his Fathers will, *John* 6. 38.

Secondly, *To offer violence to all his attributes.* 1. *To his Juſtice.* For the righteouſneſs of Gods judgment lies, in rendring to all according to their works, *Rom.* 2. 5, 6. Now, ſhould men ſow to the fleſh, and yet of the Spirit reap everlaſting life, *Gal.* 6. 7, 8. where were the glory of divine Juſtice, ſince it ſhould be given to the wicked according to the work of the righteous? 2. *To his holineſs.* If God ſhould not only ſave ſinners, but ſave them in their ſins,

ſins, his moſt pure and ſtrict holineſs would be exceedingly defaced. The unſanctified is in the eyes of Gods holineſs, worſe than a Swine or Viper, *Mat.* 23. 33. 2 *Pet.* 2. 22. Now what cleanly nature could indure to have the filthy Swine Bed and Board with him in his Parlour, or Bed-chamber? It would offer the extreameſt violence to the infinite purity of the divine nature, to have ſuch to dwell with him. They cannot ſtand in his judgment, they cannot abide in his preſence, *Pſalm* 1. 5. *Pſalm* 5. 4, 5. If holy *David* would not endure ſuch in his houſe, no nor in his ſight, *Pſalm* 101. 3, 7. ſhall we think God will? Should he take men as they be from the Trough to the Table, from the Harlots lips, from the Stye and Draff, to the glory of Heaven, the world would think God were at no ſuch a diſtance from ſin, nor had ſuch diſlike of it, as we are told he hath: they would conclude, God were altogether ſuch a one as themſelves (as they wickedly did, but from the very forbearance of God, *Pſal.* 50. 21.) 3. *To his Veracity.* For God hath declared from Heaven, *That if any ſhall ſay he ſhall have peace, tho' he ſhould go on in the imagination of his heart: his wrath ſhall ſmoak againſt that man*, Deut. 29. 19, 20. *That they (only) that confeſs, and forſake their ſins, ſhall find mercy*, Prov. 28. 13. *That they that ſhall enter into his Hill, muſt be of clean hands and a pure heart*, Pſal. 24. 3, 4. Where were Gods truth, if notwithſtanding all this, he ſhould bring men to Salvation without Converſion? O deſperate ſinner, that dareſt to hope, that Chriſt will put the lye upon his Father, and nullifie his word to ſave thee! 4. *To his Wiſdom.* For this were to throw away the choiceſt mercies, on them that would not value them, nor were any way ſuited to them. Firſt, they would not value them. The unſanctified ſinner puts but little price upon God's great Salvation, *Mat.* 22. 5. He ſets no more by

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Chriſt than the whole by the Phyſician, *Matthew* 9. 12. he prizes not his balm, values not his cure, tramples upon his blood, *Heb.* 10. 29. Now would it ſtand with wiſdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wiſe God (when he hath forbidden us to do it) throw his holy things to Dogs, and his pearls to Swine, that would (as it were) but turn again, and rend him? *Mat.* 7. 6. This would make mercy to be deſpiſed indeed. Wiſdom requires that life be given, in a way ſuitable to God's honour, and that God provide for the ſecuring his own glory, as well as Man's felicity. It would be diſhonourable to God, to ſet his Jewels on the ſnouts of Swine (continuing ſuch) and to beſtow his choiceſt riches on them, that have more pleaſure in their ſwill, than the heavenly delights that he doth offer. God ſhould loſe the praiſe and glory of his grace, if he ſhould caſt it away on them, that were not only unworthy, but unwilling. Secondly, They are no way ſuited to them. The Divine Wiſdom is ſeen in ſuiting things each to other, the means to the end, the object to the faculty, the quality of the gift to the capacity of the receiver. Now, if Chriſt ſhould bring the unregenerate ſinner to Heaven, he could take no more felicity there, than a Beaſt if *you ſhould* bring him into a beautiful room, to the Society of learned men, and a well-furniſhed Table: when as the poor thing had much rather be grazing with his fellow-brutes. Alas, what ſhould an unſanctified creature do in Heaven! He could take no content there, becauſe nothing ſuits him. The place doth not ſuit him, he would be but *piſcis in arido*, quite out of his element, as a Swine in the parlour, or a Fiſh out of water. The Company doth not ſuit him. What communion hath darkneſs with light, corruption with perfection? Filth and rottenneſs, with

with glory and immortality? The imployment doth not suit him: The Anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy Beast with Musick? Or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful Quire? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly surfeited. Spread thy Table with delicates before a languishing Patient, and it will be but a very offence. Alas, if the poor man think a Sermon long, and say of a Sabbath, *What a wearinesse is it? Mal.* 1. 13. how miserable would he think it, to be held to it to all eternity? 5. *To his immutability, or else to his Omniscience, Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in the decrees of the Court above, that none but *the pure in heart shall ever see God, Mat.* 5. 8. This is laid up with him, and sealed among his Treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his Fathers knowledge, and then where is his Omniscience? Or against his will, and then where were his Omnipotency? Or he must change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad, Shall the earth be forsaken for thee? Or the rocks moved out of their place?* Job 18. 4. May not I, much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers Omniscience, or shorten the arm of his eternal power for thee? Shall divine Justice be violated for thee? or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility,

sibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Saviour to become a Sinner, and to do more wrong to the infinite Majesty, than all the wicked on Earth, or Devils in Hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his word.* We need not say, *Who shall ascend into Heaven, to bring down Christ from above? Or who shall descend into the deep, to bring up Christ from beneath? The word is nigh us*, Rom. 10. 6, 7, 8. Are you agreed that Christ shall end the controversie? Hear then his own words; *Except you be converted you shall in no wise enter into the Kingdom of Heaven*, Mat. 18. 3. *You must be born again*, John 3. 7. *If I wash thee not, thou hast no part in me*, John 13. 8. *Repent or perish*, *Luke* 13. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily, except a man, be born again, he shall not see the Kingdom of God, *John* 3. 3, 5. Yea, he doth not only assert, but prove the necessity of the new birth, *viz.* from the fleshlines and filthines of man's first birth, *John* 3. 6. by reason of which, man is no more fit for Heaven than the Beast is for the Chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christs words? He must go quite against the Law of his Kingdom, and Rule of his Judgment, to *save* thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to heaven, he hath sworn, that those that remain in unbelief, and know not his ways (that is, are ignorant of them, or disobedient to them) shall not enter into his rest, *Psalm* 95. 11. *Heb.* 3. 18. and wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee?

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The Covenant of Grace is confirmed by an Oath, and ſealed by blood, *Heb.* 6. 17. *Heb.* 9. 16, 18, 19. *Mat.* 26. 28. But all muſt be made void, and another way to heaven found out, if thou be ſaved, living and dying unſanctified. God is come to his loweſt and laſt terms with man, and hath condeſcended as far as with honour he could, hath ſet up his Pillars with a *Ne plus ultra*. Men cannot be ſaved, while unconverted, except they could get another Covenant made, and the whole frame of the Goſpel, (which was eſtabliſhed for ever, with ſuch dreadful ſolemnities) quite altered; and would not this be a diſtracted hope?

IV. *Againſt his honour.* God will ſo ſhew his love to the ſinner as withal to ſhew his hatred to ſin. Therefore he that names the name of Jeſus muſt depart from iniquity, 2 *Tim.* 2. 19. and deny all ungodlineſs; and he that hath hope of life by Chriſt muſt purifie himſelf as he is pure, 1 *John* 3. 3. *Tit.* 2. 12. otherwiſe Chriſt would be thought a favourer of ſin. The Lord Jeſus would have all the world to know, though he pardon ſin, he will not protect it. If holy *David* ſhall ſay, *Depart from me all you workers of iniquity*, Pſal. 6. 8. and ſhall ſhut the doors againſt them, *Pſal.* 101. 7. ſhall not ſuch much more expect it from Chriſts holineſs? Would it be for his honour, to have the dogs to the table? or to lodge the ſwine with his children? or to have *Abraham*'s boſom to be a neſt of Vipers.

V. *Againſt his Offices.* God hath exalted him to be a *Prince and a Saviour*, Acts 5. 31. he ſhould act againſt both, ſhould he ſave men in their ſins. It is the Office of a King.

Parcere ſubjectis, & debellare ſuperbos.

To be a terror to evil doers and a praiſe to them that do

do well, Rom. 13. 3, 4. *He is a Minister of God, a revenger to execute wrath on him that doth evil.* Now should Christ favour the ungodly (so continuing) and take those to reign with him that would not that he should reign over them, *Luke* 19. 27. this were quite against his Office: He therefore reigns, that he may put his enemies under his feet, 1 *Cor.* 15. 25. now should he lay them in his bosom he should cross the end of his regal power. It belongs to Christ, as a King to subdue the hearts, and slay the lusts of his chosen, *Psalm* 45. 5. *Psalm.* 110. 3. What King would take the rebels, in open hostility, into his Court? What were this but to betray Life, Kingdom, Government and all together? If Christ be a King, he must have homage, honour, subjection, *&c. Mal.* 1. 6. Now to save men while in their natural enmity, were to obscure his Dignity, lose his Authority, bring contempt on his Government, and sell his dear-bought rights for nought.

Again, as Christ should not be a Prince, so neither a Saviour, if he should do this. For his Salvation is spiritual, he is called Jesus, because he saves his people from their sins, *Mat.* 1. 21. So that should he save them in their sins, he should be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Saviour. His Office, as the *Deliverer, is to turn away ungodliness from* Jacob, *Rom.* 11. 26. *He is sent to bless men in turning them from their iniquities, Acts* 3. 26. *to make an end of sin, Dan.* 9. 24. so that he should destroy his own designs, and nullifie his offices, to save men abiding in their unconverted estate.

Application. Arise then, what meanest thou O sleeper? Awake, O secure sinner, lest thou be consumed in thine iniquities, Say as the Lepers, *If we sit here we shall die*, 2 *Kings* 7. 3, 4. Verily, it is not more

more certain that thou art now out of hell, than that thou ſhalt ſpeedily be in it, except thou repent and be converted, there is but this one door for thee to eſcape by. Ariſe then, O ſluggard, and ſhake off thine excuſes. How long wilt thou ſlumber, and fold thine hands to ſleep? *Prov.* 6. 10, 11. Wilt thou lie down in the midſt of the Sea, or ſleep on the top of the maſt? *Prov.* 23. 34. There is no remedy; but thou muſt either turn or burn. There is an unchangeable neceſſity of the change of thy condition, except thou art reſolved to abide the worſt of it, and try it out with the Almighty. If thou loveſt thy life, O man, ariſe and come away. Methinks I ſee the Lord Jeſus laying the merciful hands of an holy violence upon thee; methinks he carries it like the Angels to *Lot*, Gen. 19. 15, &c. *Then the Angels haſtened* Lot, *ſaying, Ariſe, leſt thou be conſumed, And while he lingred, the men laid hold upon his hand, the Lord being mercifull unto him, and they brought him without the City and ſaid, Eſcape for thy life. ſtay not in all the plain, eſcape to the mountain, leſt thou be conſumed.*

Oh how willful will thy deſtruction be, if thou ſhouldeſt yet harden thy ſelf in thy ſinful ſtate! But none of you can ſay, but you have had fair warning. Yet methinks I cannot tell how to leave you ſo: It is not enough to me to have delivered my own ſoul. What, ſhall I go away without my errand? Will none of you ariſe, and follow me? Have I been all this while ſpeaking to the wind? Have I been charming the deaf Adder, or allaying the tumbling Ocean with arguments? Do I ſpeak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not ſenſeleſs ſtocks, ſtand ſtill, and conſider whither you are going; if you have the reaſon and underſtanding of men, dare not to run into the

flames

flames, and fall into hell with your eyes open: but bethink your ſelves, and ſet to the work of repentance. What! men, and yet run into the pit, when the very beaſts will not be forced in! What, endowed with reaſon, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein diſtinguiſhed from the very brutes, that they have no foreſight of, and care to provide for the things to come; and will you not haſten your eſcape from eternal torments? O ſhew your ſelves men, and let reaſon prevail with you; Is it a reaſonable thing for you to contend againſt the Lord your Maker? *Iſa.* 45. 9. or to harden your ſelves againſt his word? *Job* 9. 4. as though the ſtrength of *Iſrael* would lie? 1 *Sam.* 15. 29. Is it reaſonable that an underſtanding creature ſhould loſe, yea live quite againſt the very end of his Being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, ſhould yet live in ignorance of his Maker, and be unſerviceable to his uſe; yea ſhould be engaged againſt him, and ſpit his venom in the face of his Creator? Hear, O Heavens, and give Ear, O earth, and let the Creatures without ſenſe be judge, if this be reaſon, that man, when God hath nouriſhed and brought him up, ſhould rebel againſt him, *Iſa.* 1. 2. Judge in your own ſelves: Is it a reaſonable undertaking, for bryars and thorns, to ſet themſelves in Battle againſt the devouring fire? *Iſa.* 27. 4. or for the Potſherd of the earth to ſtrive with his Maker? If you will ſay, this is not reaſon, ſurely the eye of reaſon is quite put out. And if this be reaſon, then there is no reaſon that you ſhould continue as you be, but 'tis all the reaſon in the world, you ſhould forthwith repent and turn.

What ſhall I ſay? I could ſpend my ſelf in this argument.

argument. Oh that you would but hearken to me! that you would preſently ſet upon a new courſe! will you not be made clean? When ſhall it once be? What! will no body be perſwaded? Reader, ſhall I prevail with thee for one? Wilt thou ſit down and conſider the forementioned arguments, and debate it, whether it be not beſt to turn? Come and let us reaſon together. Is it good for thee to be here? Wilt thou ſit ſtill, till the tide come in upon thee? Is it good for thee to try whether God will be ſo good as his word? and to harden thy ſelf in a conceit, that all is well with thee, while thou remaineſt unſanctified.

But I know you will not be perſuaded, but the greateſt part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the luſtful wanton to his dalliance again. Alas, that I muſt leave you where you were; in your ignorance or looſeneſs, or in your lifeleſs formality and cuſtomary devotions! however, I will ſit down and bemoan my fruitleſs labours, and ſpend ſome ſighs over my periſhing hearers.

O diſtracted ſinners! What will their end be? What will they do in the day of viſitation? *Whither will they flee for help? Where will they leave their glory? Iſa.* 10. 3. how powerfully hath ſin bewitched them? How effectually hath the God of this world blinded them? How ſtrong is their deluſion? How uncircumciſed their ears? How obdurate their hearts? Satan hath them at his beck. But how long may I call, and can get no anſwer? I may diſpute with them year after year, and they will give me the hearing, and that is all. They muſt and will have their ſins, ſay what I will. Though I tell them there is death in the Cup, yet they will take it up. Though I tell them 'tis the broad way, and endeth in deſtruction,

ction, yet they will go on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them, and his winning invitations will overcome them: but I find them as they were: Sometimes, that the terrour of the Lord will perſuade them; yet neither will this do it. They will approve the word, like the Sermon, commend the Preacher; but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and ſit before me as his people, and hear my words; but they will not do them. They value and will plead for Miniſters; and I am to them as the lovely Song of one that hath a pleaſant voice; yet I cannot get them to come under *Chriſt's* Yoke. They love me, and will be ready to ſay they will do any thing for me; but for my life, I cannot perſuade them to leave their ſins to forgo their Evil Company, their intemperance, their unjuſt gains, *&c.* I cannot prevail with them, to ſet up prayer in their Families and Cloſets, yet they will promiſe me, like the forward Son, that ſaid, *I go Sir, but went not. Mat.* 21. 30. I cannot perſuade them to learn the principles of Religion, though elſe *they will die without knowledge, Job* 36. 12. I tell them their miſery; but they will not believe but 'tis well enough; If I tell them particularly I fear for ſuch reaſons their State is bad, they will judge me cenſorious; or if they be at preſent a little awakened, are quickly lull'd aſleep by Satan again, and have loſt the ſenſe of all.

Alas for my poor hearers! Muſt they periſh at laſt by hundreds, when Miniſters would ſo fain ſave them? What courſe ſhall I uſe with them that I have not tryed? *What ſhall I do for the daughter of my people?* Jer. 9. 7. *O Lord God help. Alas ſhall I leave them thus? If they will not hear me; yet do thou hear me. Oh that they might yet live in thy ſight! Lord ſave them,*

them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast asleep in their Beds: and shall not my soul be moved within me, to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me I cann't prevail.

Chap. IV. *Shewing the Marks of the Unconverted.*

WHile we keep aloof in generals there is little fruit to be expected. It is the hand-fight that does execution. *David* is not awaken'd by the Prophet's hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will, in words, deny the necessity of the new Birth; But they have a self deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisie, that doth take up Religion merely for a colour to deceive others, and for the covering of wicked designs: they are confident of their sincerity, and suspect not that more close hypocrisie (where the greatest danger lies) by which a man deceiveth his own soul, *Jam.* 1. 26. But mans deceitful heart is such a matchless cheat, and self delusion, so reigning and so fatal a disease that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone; but how shall this be effected? *hic labor, hoc opus est.*

Help, O all-searching light, and let thy discerning eye discover the rotten foundation of the self-deceiver; and lead me, O Lord God, as thou didst thy Prophet, into the Chambers of Imagery, and dig through the wall of Sinners hearts,

hearts, and discover the hidden abominations that are lurking out of sight in the dark. O send thine Angel before me, to open the sundry Wards of their hearts, as thou didst before Peter, *and make even the Iron Gates to fly open of their own accord. And as* Jonathan *no sooner tasted the Honey, but his eyes were enlightned; so grant O Lord, that when the poor deceived souls with whom I have to do, shall cast their eyes upon these lines, their minds may be illuminated, and their consciences convinced and awakened, that they may see with their eyes, and hear with their ears, and be converted, and thou mayst heal them.*

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident perswasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shews in *Laodicea*'s case, that men may be wretched, and miserable, and poor, and blind, and naked, and yet not know it, yea they may be confident they are rich and increased in grace, *Rev.* 3. 17. *There is a generation that is pure in their own eyes, and yet is not washed from their filthiness*, *Prov.* 30. 12. who better perswaded of his Case, than *Paul*, while yet he remained unconverted? *Rom.* 7. 9. So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong perswasion, that they are converted, are certainly as yet strangers to Conversion.

But to come more close; as it was said of the adherents of Antichrist, so here; some of the unconverted carry their Marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of Death, as in these dreadful Catalogues, which I beseech you to attend with all diligence, *Eph.* 5. 5, 6. *For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater*

dolater, hath an inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of disobedience. Rev. 21. 8. *But the fearful and unbelieving, and the abominable, and Murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.* 1 Cor. 6. 9, 10. *Know you not, that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither fornicators, nor idolaters and adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God?* See *Gal.* 5. 19, 20, 21. Wo to them that have their names written in these bed-rolls: such may know, as certainly as if God had told it them from Heaven, that they are unsanctified, and under an impossibility of being saved in this condition.

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The unclean.* These are ever reckoned among the Goats, and have their Names, whoever be left out, in all the forementioned Catalogues, *Eph.* 5. 5. *Rev.* 21. 8. 1 *Cor.* 5. 9, 10.

2. *The Covetous.* These are ever branded for Idolaters, and the Doors of the Kingdom are shut against them by Name, *Eph.* 5. 5. *Col.* 3. 5. 1 *Cor.* 6. 9, 10.

3. *Drunkards.* Not only such as drink away their reason, but withal, yea, above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God, *Isa.* 5. 11, 12, 22. *Gal.* 5. 21.

4. *Liars.* The God that cannot lye hath told them

that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the Lake of burnings, *Psal.* 15, 1, 2. *Rev.* 21. 8, 27. *John* 8. 44. *Prov.* 6. 17.

5. *Swearers.* The end of these, without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *Jam.* 5. 12. *Zech.* 5. 1, 2, 3.

6. *Railers and Back-biters*, that love to take up a reproach against their Neighbour, and fling all the dirt they can in his face, or else wound him secretly behind his back, *Psal.* 15. 1, 3. 1 *Cor.* 6. 10. 1 *Cor.* 5. 11.

7. *Thieves.* Extortioners, Oppressors, that grind the poor, over-reach their Brethren, when they have them at an advantage, these must know, that *God is the avenger of all such*, 1 *Thes.* 4. 6. Hear, O ye false and purloining and wastful servants: Hear, O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into the treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning Metal in your Bowels, 1 *Cor.* 6. 9. 10. *James* 5. 2, 3.

8. *All that do ordinarily live in the prophane neglect of God's Worship*, that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own, nor their families souls, but live without God in the world, *Joh.* 8. 47. *Joh.* 15. 4. *Psal.* 14. 4. *Psal.* 79. 6. *Eph.* 2. 12. and 4. 18.

9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov.* 13. 20. *Psalm* 15. 4. *Prov.* 9. 6.

10. *Scoffers at Religion*, that make a scorn of precise walking, and mock at the messengers and diligent

gent servants of the Lord, and at their holy profession, and make themselves merry with the weakness and failings of professors: Hear, ye despisers, hear your dreadful doom, *Prov.* 19. 29. 2 *Chron.* 36. 16. *Prov.* 3. 34.

Sinner, consider diligently, whether thou art not to be found in one of these ranks; for if this be thy case thou art in the gall of bitterness, and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pitty our poor congregations; Oh how little a number will be left, when these ten sorts are set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from Heaven declares against you, and pronounces you in a state of damnation? I would reason with you, as God with them; *How canst thou say, I am not polluted?* Jer. 2. 23. *See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea, are not thy friends, thy family, thy neighbours, witnesses to thy prophane neglects of Gods worship, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee, as thou goest, there goes a gaming Prodigal; there goes a drunken *Nabal*, a companion of evil-doors; there goes a Railer, or a Scoffer, a loose-liver? Beloved, God hath written it, as with a Sun-beam, in the book out of which you must be judged, that these are not the spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be perswaded to repent and turn from all your transgressions; or else

iniquity will be your ruin! *Ezek.* 18. 30. Alas for poor hard'ned sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venom? And the drunkard still at his vomit? However you must know that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these Scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sence, *Psal.* 68. 21. *God shall wound the head of his enemies, and the hairy scalp of such a one, as goeth on still in his trespasses.* Prov. 29. 1. *He that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy.* Prov. 1. 24, *&c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded,* &c. *I will mock at your calamity —— when your destruction cometh as a whirlwind.*

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgment bring all to light. Those self-deceivers seem to come even to Heaven's gate with confidence of their admission, and yet are turned off at last, *Mat.* 7. 22. Brethren, Beloved, I beseech you deeply to lay to heart, and firmly to retain this awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others but (for want of observing their own hearts) even from themselves.*

ſelves. A man may be free from open pollutions, and yet die at laſt by the fatal hand of ſome unobſerved iniquity. And there be theſe twelve hidden ſins, by which ſouls go down by numbers into the Chambers of death. Theſe you muſt ſearch carefully for, and take them as black marks (wherever they be found) diſcovering a graceleſs and unconverted eſtate. And as you love your lives, read carefully, with a holy jealouſie of your ſelves, leſt you ſhould be the perſons concerned.

I. *Groſs Ignorance.* Ah how many poor ſouls doth this ſin kill in the dark, *Hoſ.* 4. 6. while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that diſpatches thouſands in a ſilent manner, when (poor hearts!) they ſuſpect nothing, and ſee not the hand that miſchiefs them. You ſhall find whatever excuſes you have for ignorance, that 'tis a ſoul-undoing evil, *Iſa.* 27. 11. 2 *Theſ.* 1. 8. 2 *Cor.* 4. 3. Ah would it not have pitted a man's heart to have ſeen that woful ſpectacle, when the poor Proteſtants were ſhut up a multitude together in a Barn, and a Butcher comes with his inhumane hands warm in humane blood, and leads them one by one blind-fold to a Block, where he ſlew them (poor Innocents!) one after another by the ſcores in cold blood? But how much more ſhould our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in ſecret, and lead them blind-fold to the Block? Beware this be none of your caſe. Make no pleas for ignorance. If you ſpare that ſin, know that that will not ſpare you. Will a man keep a Murderer in his Boſom?

2. *Secret reſerves in cloſing with Chriſt.* To forſake all for Chriſt, to hate father and mother, yea, and a mans own life for him, this is a hard ſaying, *Luke* 14. 26. Some will do much, but they will not

be of the Religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him: They must have the sweet sin: They mean to do themselves no harm: They have secret exceptions, for Life, Liberty, or Estate. Many take Christ thus hand over head, and never consider his self denying terms, nor cast up the cost; and this error in the foundation marrs all, and secretly ruins them for ever, *Luke* 14. 28. *Mat.* 13. 21.

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of Religion, and in the external performances of holy duties, *Mat.* 23. 25. and this oft-times doth most effectually deceive men, and doth more certainly undo them, than open looseness; as it was in the Pharisees case, *Mat.* 23. 31. They hear, they fast, they pray, they give alms, and therefore will not believe but their Case is good, *Luke* 18. 11. whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of Religion, they fall at last into the burning, from the flattering hopes, and confident persuasions of their being in the ready way to Heaven, *Mat.* 7. 22, 23. Oh dreadful case, when a man's Religion shall serve only to harden him, and effectually to delude and deceive his own Soul!

4. *The prevalency of false ends in holy duties.* Mat. 23. 25. This was the bane of the Pharisees. Oh how many a poor soul is undone by this, and drops into Hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is *actuated* by carnal Motives all the while. It is too true that even with the truly sanctified, many carnal ends will oft-times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway, *Rom.* 14. 7.

But

But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfie his conscience, to get the repute of being religious, to be seen of men, to shew his own gifts and parts, to avoid the reproach of a prophane and irreligious person, or the like; this discovers an unsound heart, *Hos.* 10. 1. *Zech.* 7. 5, 6. O Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withal, yea, above all, your ends.

5. *Trusting in their own righteousness*, *Luk.* 18. 9. This is a soul undoing mischief, *Rom.* 10. 3. When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for, not only your sins, but your duties, may undo you. It may be you never thought of this, but so it is, that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favour, and obtaining of his own pardon: for this is to put Christ out of office, and make a Saviour of our own duties and graces. Beware of this, O professors; you are much in duties, but this one fly will spoil all the Ointment. When you have done most, and best, be sure to go out of your selves to Christ, reckon your own righteousness but rags, *Psalm* 143. 2. *Phil.* 3. 8. *Isa.* 64. 6. *Neh.* 13. 22.

6. *A secret enmity against the strictness of Religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of Religion, *Phil.* 3. 6. compared with *Acts* 9. 1. They like not this frowardness, nor that men should keep such a stir in Religion. They condemn the strictness of Religion, as sin-

gularity, indiscretion, and intemperate zeal, and with them a lively Preacher, or lively Christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them (as they suppose) they look no further, and so shew themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil.* 3. 13. *Pro.* 4. 18.

8. *The predominant love of the World.* This is the sure evidence of an unsanctified heart, *Mar.* 10. 37. 1 *John* 2. 15.

But how close doth this sin lurk oft-times under a fair covert of forward profession? *Luke* 8. 14. Yea such a power of deceit is there in this sin, that many times when every body else can see the man's worldliness, and *covetousness*, he cannot see it himself, but hath so many colours, and excuses, and pretences for his eagerness, on the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors be here, with whom the world hath more of their hearts and affections than Christ? Who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom.* 8. 5. *Phil.* 3. 19. Yet ask these men; and they will tell you confidently, they prize Christ above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, *Luke* 12. 19. and their greatest care and main endeavour to get and secure the world, which are the certain discovery of an unconverted sinner. May the professing

fessing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be, and often are kept off from Christ, as effectually, by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat.* 22. 5. *Luke* 14. 18, 19, 20, 24.

9. *Reigning Malice and Envy against those that disrespect them, or are injurious to them,* 1 *Joh.* 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will return men as good as they bring, rendring evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom.* 12. 14, 17. 1 *Pet.* 2. 21, 23. *Neh.* 9. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death, *Mat.* 18. 34, 35. 1 *John* 3. 14, 15.

Reader, doth nothing of this touch thee? Art thou in none of the forementioned Ranks? O search and search again; take thy heart solemnly to task. Woe unto thee, if after all thy profession thou shouldst be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, levened with hypocrisie, and carnal ends in Gods service, imbittered against strictness: this would be a sad discovery that all thy Religion were in vain. But I must proceed.

10. *Unmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon mens esteem, applause and approbation, it is most certain they are yet in their sins, and strangers to true conversion, *John* 12. 43. *Gal.* 1. 10. When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they

are ſtark dead in ſin. O how ſecretly doth this ſin live and reign in many hearts, and they know it not, but are very ſtrangers to themſelves! *John* 9. 40.

11. *The prevailing love of pleaſure*, 2 *Tim.* 3. 4. This is a black mark. When men give the fleſh the liberty that it craves, and pamper, and pleaſe it, and do not deny and reſtrain it: when their great delight is in gratifying their bellies, and pleaſing their ſenſes; whatever appearance they may have of Religion, all is unſound, *Rom.* 16. 18. *Tit.* 3. 3. A fleſh-pleaſing life, cannot be pleaſing to God, *They that are Chriſt's have crucified the fleſh*, and are careful to croſs it, and keep it under, as their enemy, *Gal.* 5. 24. 1 *Cor.* 9. 25, 26, 27.

12. *Carnal ſecurity, or a preſumptuous and ungrounded confidence, that their condition is already good*, *Rev.* 3. 17. Many cry, Peace and ſafety, when ſudden deſtruction is coming upon them, 1 *Theſ.* 5. 3. This was that which kept the fooliſh Virgins ſleeping, when they ſhould have been working; upon their Beds, when they ſhould have been at the Markets, *Mat.* 25. 5, 10. *Prov.* 10. 5. They perceived not their want of Oyl, till the Bridegroom was come; and while they went to buy, the door was ſhut. And O that theſe fooliſh Virgins had no ſucceſſors! where is the place, yea where is the houſe almoſt, where theſe do not dwell? Men are willing to cheriſh in themſelves, upon never ſo ſlight grounds, a hope that their condition is good, and ſo look not out after a change, and by this means periſh in their ſins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you ſhew the diſtinguiſhing marks of a ſound Believer? Can you evidence that you have ſomething more than any Hypocrite in the world ever had? If not, fear this peace more than any trouble; and know

know that a carnal peace doth commonly prove the most mortal enemy of the poor soul; and while it smiles and kisses, and speaks it fair, doth fatally smite it, as it were under the fifth rib.

By this time methinks I hear my Reader crying out with the Disciples, Who then shall be saved? Set out from among our Congregations all those ten ranks of the prophane, on the one hand, and then besides, take out all these twelve sorts of close and self-deceiving Hypocrites on the other hand, and tell me then, whether it be not a remnant that shall be saved. How few will be the Sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hope to see any of them in Heaven, that are to be found among these two and twenty sorts that are here mentioned, except by sound *conversion* they be *brought* into *another condition.*

Application. And now, Conscience, do thine office, Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean, *Levit.* 13. 44. Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *subpœna* thee from the Court of Heaven, to come and give in evidence: I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this Book. Conscience, wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat.* 26. 63. Is the man converted, or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize, and delight in God

God above all other things, or not? Come put it to an issue.

How long shall this soul live at uncertainties? Oh Conscience, bring in thy *verdict*. Is this man a new man, or is he not? How dost thou find it? Hath there passed a thorough and mighty change upon him, or not? when was the time, where was the place, or what was the means, by which this thorough change of the new birth was wrought in his Soul? Speak Conscience: Or if thou canst not tell time and place, canst thou shew Scripture Evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ; Or dost thou not find him to this day under the power of ignorance, or in the mire of prophaneness? Hast thou not taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: Canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a wilful blinding of your selves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the Law and to the Testimony, Isa.*

Isa. 8. 20. Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtilty of the Tempter, and the deceitfulness of Sin, *Jer.* 17. 9. 2 *Cor.* 11. 3. *Heb.* 3. 13. all conspire to flatter and deceive the poor soul, and withal so common and easie it is to be mistaken, that it's a thousand to one but you will be deceived, unless you be very careful, and thorough, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work, go to the bottom, search as with candles, weigh you in the ballance, come to the Standard of the Sanctuary, bring your Coin to the Touch-stone. You have the archest Cheats in the world to deal with: a world of counterfeit Coin is going, happy is he that takes no Counters for Gold. Satan is master of deceits, he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a Counterfeit. Trade wearily, look on every piece you take, be jealous; trust not so much as your own hearts. Run to God to search you, and try you, to examine you, and prove your reins, *Psalm* 26. 2. *Psal.* 139. 23, 24. If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some godly and faithful Minister, *Mal.* 2. 7. Rest not, till you have put the business of your eternal welfare out of question, 1 *Pet.* 2. 10. *O searcher of hearts, put thou this soul upon and help him in the search.*

Chap. V. *Shewing the Miseries of the Unconverted.*

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if

if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom.* 11. 8. *Mat.* 13. 15.) possesses the unsanctified, that though they be convinced that they are yet unconverted; yet they oft-times carelessly sit still, and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke* 8. 14. the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending, *Acts* 24. 25.

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavour to bring them to a sense of the fearful misery of this estate.

But here I find my self aground at first putting forth. What Tongue can tell the Heirs of Hell sufficiently of their misery, unless 'twere *Dives*'s in that flame, *Luke* 16. 24. Where is the ready Writer, whose Pen can decipher their misery, that are without God in the World? *Eph.* 2. 12. This cannot fully be done, unless we knew the infinite Ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal.* 90. 11. And how shall I tell men that which I do not know? Yet so much we know, as one would think would shake the heart of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas this is not the least part of man's misery upon him that he is dead, stark dead in trespasses and sins, *Eph.* 2. 1.

Could I bring Paradise into view, or represent the

the Kingdom of Heaven to as much advantage as the tempter did the Kingdoms of the world, and all the glory thereof, to our Saviour: or could I uncover the face of the deep and devouring Gulph of *Tophet* in all its terrors, and open the Gates of the infernal furnace, alas he hath no eyes to see it, *Mat.* 13. 14, 15. Could I paint out the Beauties of Holiness, or glory of the Gospel to the life; or could I bring above-board the more than Diabolical deformity and uglineſs of sin, he can no more judge of the lovelineſs and beauty of the one, nor the filthineſs and hatefulneſs of the other, than the blind man of colours. He is alienated from the life of God, through the ignorance that is in him, because of the blindneſs of his heart, *Eph.* 4. 18. He neither doth nor can know the things of God, because they are spiritually discerned, 1 *Cor.* 2. 14. His eyes cannot be savingly opened, but by converting grace, *Acts* 26. 18. he is a Child of darkneſs, and walks in darkneſs, 1 *Joh.* 1. 6. yea the light in him is darkneſs, *Mat.* 6. 2, 3.

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of Gods Judgments, that one would think should make both his ears to tingle, and strike him into *Belshazzar*'s fit, even to appale his countenance, and loose his joynts, and make his knees smite one against another? Yet alas! he perceives me not, he hath no ears to hear. Or shall I call up all the Daughters of Musick, and sing the Song of *Moses*, and of the Lamb? yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely Song, and glad tidings of the Gospel? with the most sweet and inviting calls, comforts, cordials, of the divine promises, so exceeding great and precious, it will not affect him savingly, unless I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna*? he hath no appetite for them, no mind to them, 1 *Cor.* 2. 14. *Mat.* 22. 5. Should I press the choicest grapes, the heavenly clusters of Gospel priviledges, and drink to him in the richest wine of Gods own cellar, yea of his own side, or set before him the delicious hony-comb of Gods Testimonies, *Psal.* 19. 10. alas, he hath no taste to discern them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin savour the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious, that filleth the whole house of this universe with its perfume, *Mark.* 14. 3. *John* 12. 8. and hope that the savour of Christ's ointments, and the smell of his garments will attract him? *Psal.* 45. 8. Alas! dead sinners are like the dumb Idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not: neither speak they through their throat, *Psal.* 115. 5, 6, 7. They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the Sword of the word; yet lay at him while I will; yea though I choose mine arrows out of God's quiver, and direct them to the heart, nevertheless he feeleth it not; for how should he, being past feeling? *Eph.* 4. 19. So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light as if nothing ailed him, *Rom.* 7. 9. In a word he carries a dead soul in a living body, and his

his flesh is but the walking Coffin of a corrupted mind, that is twice dead, *Jude* 12. rotting in the slime and putrefaction of noisom lusts, *Mat.* 23. 27, 28.

Which way then shall I come at the miserable objects that I have to deal with; who shall make the heart of stone to relent? *Zech.* 11. 12. or the lifeless Carkass to feel and move? That God that is able of Stones to raise up Children unto *Abraham*, *Mat.* 3. 9. that raiseth the Dead, 2 *Cor.* 1. 9. and melteth the Mountains, *Nah.* 1. 5. and strikes water out of the Flints, *Deut.* 8. 15. that loves to work like himself, beyond the hopes and belief of man, that peopleth his Church with dry bones, and planteth his Orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph.* 3. 14. and as our Saviour prayed at the Sepulchre of *Lazarus*, *John* 11. 38, 41. and the Shunamite ran to the man of God for her dead Child, 2 *Kings* 4. 25. so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God in whom your help is found.

Oh thou all powerful Jehovah, that workest, and none can lett thee, that hast the keys of Hell and of death, pitty thou the dead souls that lie here intombed, and roll away the grave stone, and say as to Lazarus, *when already stinking, Come forth. Lighten thou this darkness, O inaccessable light, and let the day-spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death it self hath closed. Thou that formedst the ear, canst restore the hearing. Say thou to these ears,* Ephphatah, *and they shall be opened. Give thou eyes to see thine excellencies; a taste that may relish thy sweetness; a scent that may savour thine Ointments, a feeling that may sence the priviledge of thy favour, the burden of thy wrath, the intolerable weight of unpardoned sin, and give thy servants command to propheſie to the dry bones, and let the effect of this propheſie, be, as of thy Prophet,*

phet, when he propheſied the valley of dry bones into a living Army, exceeding great, Ezek. 37. 1, &c. *The hand of the Lord was upon me, and carried me out in the ſpirit of the Lord, and ſet me down in the midſt of the valley, which was full of bones; He ſaid unto me, propheſie upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the Lord. Thus ſaith the Lord God unto theſe bones, Behold I will cauſe breath to enter into you, and ye ſhall live. And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with skin, and put breath in you, and ye ſhall live, and ye ſhall know that I am the* Lord. *So I propheſied as I was commanded, and as I propheſied, there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone. And when I beheld, Lo the ſinews and the fleſh came up upon them, and covered them above, but there was no breath in them. Then ſaid he unto me, Propheſie unto the wind, propheſie ſon of man, and ſay unto the wind: Thus ſaith the Lord God, Come from the four winds, O breath and breathe upon theſe ſlain, that they may live. So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet, an exceeding great army.*

But I muſt proceed, as I am able, to unfold that miſery, which I confeſs no tongue can unfold; no heart can ſufficiently comprehend. Know therefore that while thou art unconverted,

1. *The infinite God is engaged againſt thee.*

It is no ſmall part of thy miſery, that thou *art without God, Eph.* 2. 12. How doth *Micah* run crying after the *Danites*; You *have taken away my Gods, and what have I more?* Judges 18. 23, 24. O what a mourning then muſt thou lift up, that art without God, that canſt lay no claim to him, without daring uſurpation! Thou mayſt ſay of God, as *Sheba* of *David*; *We have no part in* David, *neither have we inheritance in the Son of* Jeſſe, 2. *Sam.* 20. 1. How pitiful and piercing a moan is that of *Saul* in his extremity;

mity; *The Philistines are upon me, and God is departed from me*, 1 *Sam.* 28.15. Sinners, but what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Isa.* 10.3. What will you do when the *Philistines* are upon you? When the World shall take its eternal leave of you; when you must bid your friends, houses, lands, farewel for evermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you, *Prov.* 1. 28, 29. he will not take any knowledge of you, but send you packing, with an I *never knew you.* Mat. 7. 23. They that know what 'tis to have a God to go to, a God to live upon, they know a little, what a fearful misery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and* how *I may* come to enjoy *him*, or would *I had never had an understanding* to know *any thing*, &c.

But thou art not only without God, but God *is against thee*, *Ezek.* 5. 8, 9. *Nah.* 2. 13. Oh if God would but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his enemies, to do their worst with him; though he should deliver him over to the tormentors, *Mat.* 18. 34. that devils should tear and torture him to their utmost power and skill, yet this were not half so fearful. But God will set himself against the sinner; and believe it, *'Tis a fearful thing*, to *fall* into *the hands* of *the living* God, Heb. 10. 31. There's no friend like him, no enemy like him. As much as Heaven is above the Earth, Omnipotency, above Impotency, Infinity above Nullity, so much more horrible is it to fall into the hands of the living God, than into the paws

paws of Bears or Lions, yea Furies, or Devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord, 2 *Thes.* 1. 9. 'Tophet is deep and large, and the wrath of the 'Lord, like a river of Brimstone, doth kindle it, 'Isa. 30. 33. If God be against thee, who shall be 'for thee? If one man sin against another, the Judge 'shall judge him; but if a man sin against the Lord, 'who shall intreat for him? 1 *Sam.* 2. 25. Thou, 'even thou, art to be feared; and who shall stand 'in thy sight, when once thou art angry? *Psal.* '76. 7. Who is that God, that shall deliver you 'out of his hands, *Dan.* 3. 15. Can *Mammon*? Riches profit not in the day of Wrath, *Prov.* 11. 4. Can Kings, or Warriors? No, they shall cry to 'the Mountains and Rocks to fall on us, and hide 'us from the face of him that sitteth on the Throne, 'and from the Wrath of the Lamb, for the great 'day of his wrath is come, and who shall be able 'to stand? *Rev.* 6. 15, 16, 17.

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou *shelter* thee? There is no hope for thee, unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow: and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou mayst have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly and to purpose unto God, by a sound Conversion, the wrath of God, abideth on thee, and he proclaims himself to be against thee, as in the Prophet, *Ezek.* 5. 8. *Therefore, thus saith*

saith the Lord God, Behold, I, even I, am against thee.

I. *His face is against thee.* Psal. 34. 16. *The face of the Lord is against them that do evil, to cut off the remembrance of them.* Wo unto them whom God *shall* set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? *Ezek.* 14. 8. I will set my face a-'gainst that man, and will make him a sign, and 'proverb, and will cut him off from the midst of 'my people, and you shall know that I am the Lord. '2. His heart is against thee: He hateth all the work-'ers of iniquity. Man, doth not thine heart tremble to think of thy being an object of God's hatred? '*Jer.* 15. 1. Though *Moses* and *Samuel* stood before 'me, yet my mind could not be towards this people, cast them out of my sight; *Zech.* 7. 8. My soul 'loathed them, and their souls also abhorred me. '3. His hand is against thee, 1 *Sam.* 12. 14, 15. All 'his Attributes are against thee.

'First, His Justice is like a flaming Sword un-'sheathed against thee. If I whet my glittering 'Sword, and my Hand take hold on Judgment, I 'will render vengeance to mine adversaries, and 'will reward them that hate me. I will make mine 'arrows drunk with blood, *&c.* *Deut.* 32. 40, 41. So exact is Justice, that 'twill by no means clear the guilty, *Exod.* 34. 7. God will not discharge thee, he will not hold thee guiltless, *Exod.* 20. 7. but will require the whole debt in person of thee; unless thou canst make a Scripture claim to Christ and his satisfaction. When the enlightned Sinner looks on justice, and sees the ballance in which he must be weighed, and the sword by which he must be executed, he feels an earth-quake in his Breast. But Satan keeps this out of sight, and perswades the Soul while he can, that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine justice

stice is very strict; it must have satisfaction to the utmost farthing; it denounceth *indignation and wrath, tribulation and anguish, to every soul that doth evil, Rom.* 2. 8, 9. It curseth every one that continueth not in every thing that is written in the Law to do it, *Gal.* 3. 10. The justice of God to the unpardoned sinner, that hath a sense of his misery is more terrible than the sight of the Bayliff of Creditor to the bankrupt debtor, or than the sight of the Judge, and Bench to the Robber, or of the Irons and Gibbet to the guilty Murderer. When Justice sits upon life and death, Oh what dreadful work doth it make with the wretched sinner? *Bind him hand and foot, cast him into utter darkness, there shall be weeping and gnashing of teeth*, Mat. 22. 13. *Depart from me, ye cursed, into everlasting fire*, Mat. 25. 41. This is the terrible sentence that Justice pronounceth. Why sinner, by this severe Justice must thou be tryed; and as God liveth, this killing sentence shalt thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee, Psal.* 5. 4, 5. He is not only angry with thee (so he may be with his own Children) but he hath a fixed, rooted, habitual displeasure against thee; he loaths thee, *Zech.* 11. 8. and what is done by thee, though for substance commanded by him, *Isa.* 1. 14. *Mal.* 1. 10. As if a man should give his servant never so good meat to dress: yet if he should mingle filth, or poyson with it, he would not touch it. Gods Nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O what a misery is this, to be out of the favour, yea, under the hatred of God! *Eccles.* 5. 4. *Hos.* 9. 15. that God can as easily lay aside his Nature, and cease to be God, as not be contrary to thee *and detest thee*, except thou be changed and renewed by grace! O sinner,

how

how dareſt thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holineſs that is in God! *The Stars are not pure in his ſight*; Job 25.5. *He humbleth himſelf to behold things that are done in Heaven, Pſal.* 11.3.6. O thoſe light and ſparkling eyes of his! what do they eſpy in thee? and thou haſt no intereſt in Chriſt neither, that he ſhould plead for thee. Methinks I ſhould hear thee crying out aſtoniſhed, with the Bethſhemites, *Who ſhall ſtand before this holy Lord God?* 1 *Sam.* 6. 20.

Thirdly, *The power of God is mounted like a mighty Cannon againſt thee.* The glory of Gods power is to be diſplayed, in the wonderful confuſion and deſtruction of them that obey not the Goſpel, 2 *Theſ.* 1. 8, 9. He will make his power known in them, *Rom.* 9. 22. How mightily he can torment them: For this end he raiſeth them up, *that he might make his power known*, Rom. 9. 17. O man, art thou able to make thy party good with thy Maker? No more than a ſilly Reed, againſt the Cedars of God, or a little Cock-boat againſt the tumbling Ocean; or the Childrens Bubbles, againſt the bluſtring Winds.

Sinner, the power of Gods anger is againſt thee, *Pſal.* 90. 11. and power and anger together, make fearful work. 'Twere better thou hadſt all the world in arms againſt thee, than to have the power of God againſt thee. There is no eſcaping his hands, no breaking his priſon: 'The thunder of his 'power who can underſtand? *Job* 26. 14. Unhappy 'man that ſhall underſtand it by feeling it! If he 'will contend with him, he cannot anſwer him one 'of a thouſand. He is wiſe in heart, and mighty 'in ſtrength; who hath hardned himſelf againſt 'him, and proſpered? Which removeth the Moun-'tains and they know it not, which overturneth 'them in his anger: Which ſhaketh the earth out of 'her place, and the pillars thereof tremble: Which 'commandeth

'commandeth the Sun, and it riseth not, and seal-'eth up the Stars. Behold he taketh away, who can 'hinder him? who will say unto him, What dost 'thou? If God will not withdraw his anger, the 'proud helpers do stoop under him, *Job* 9. 3, 4, '5, 6, &c. And art thou a fit match for such an 'antagonist? O consider, this you that forget God, 'lest he tear you in pieces, and there be none to deliver you, *Psal.* 50. 22. Submit to mercy. Let not dust and stubble stand it out against the Almighty. Set not Briars and Thorns against him in Battle, lest he go through them, and consume them together; *but lay* hold on *his strength, that you may make peace with him*, Isa. 27. 4, 5. *Wo to him that striveth with his Maker*, Isa. 45. 9.

Fourthly, *The wisdom of God is set to ruin thee.* He hath ordained his arrows, and prepared the instruments of death, and made all things ready, *Psal.* 7. 12, 13. His counsels are against thee, to contrive thy destruction, *Jer.* 18. 11. He laughs in himself, to see how thou wilt be taken and ensnared in the evil day, *Psal.* 37. 13. *The* Lord *shall laugh at him*, for *he seeth that the day is* coming. He sees how thou wilt come down mightily in a moment; how thou wilt wring thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest thou art fallen remedilesly into the pit of destruction.

Fifthly, *The truth* of God *is* sworn *against thee*, *Psal.* 95. 11. If he be true and faithful thou must perish, if thou goest on, *Luke* 13. 3. Unless he be false of his word, thou must die, except thou repent, *Ezek.* 33. 11. If we believe not, yet he abideth faithful, he cannot deny himself, 2 *Tim.* 2. 13. That is, he is faithful to his threatnings, as well as promises, and will shew his faithfulness in our confusion, if we believe not. God hath told thee, as plain as

it

it can be spoken, *That if he wash thee not, thou hast no part in him*, John 13. 8. *that if thou livest after the flesh, thou shalt die*, Rom. 8. 13. *That except thou be converted, thou shalt in no wise enter into the Kingdom of Heaven*, *Mat.* 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford Believers strong consolation, *Heb. 6.* 18. so they are to *Unbelievers*, for strong consternation and confusion. O sinner, tell me, what shift dost thou make to think of all the threatnings of Gods word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched infidel, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and faithfulness of God is engaged to destroy thee! That if God Almighty can do it, thou shalt surely perish and be damned. Why man, the whole book of God doth testifie against thee, while thou remainest unsanctified: It condemns thee in every leaf, and is to thee, like *Ezekiel's* roll, written within and without with lamentation and mourning, and woe, *Ezek.* 2. 10. and all this shall surely come upon thee, and overtake thee, *Deut.* 28. 15. except thou repent. *Heaven and Earth shall pass away, but one jot, or tittle of this word shall never pass away*, Mat. 5. 18.

Now put all this together, and tell me, if the case of the unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul*: So thou must know, O sinner, to thy terror, that all the Attributes of the Infinite God are bound in an oath to destroy thee, *Heb.* 3. 28. O man, what wilt thou do? Whither wilt thou fly? If Gods

Omniscience can find thee, thou shalt not escape. If the true and faithful God will save his Oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in Soul and Body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The* whole Creation of God *is against thee. The* whole Creation (*saith* Paul) *groaneth and travelleth in pain*, Rom. 8. 22. But what is it that the Creation groaneth under? Why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the Creation groaneth for? Why, for freedom and liberty from this abuse; for *the creature is very unwillingly subject to this bondage*, *Rom.* 8. 19, 20, 21. If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creator made them for. It is a passage of an eminent Divine; 'The liquor that 'the drunkard drinketh, if it had reason as well as 'a man, to know how shamefully 'tis abused and 'spoiled, it would groan in the Barrels against him, 'it would groan in the Cup against him, groan in 'his Throat, in his Belly, against him. It would fly 'in his Face, if it could speak. And if God should 'open the mouths of the Creatures as he did the 'mouth of *Balaam*'s Ass, the proud mans garments 'on his back would groan against him. There is ne'ver a creature but if it had reason to know how 'tis 'abused, till a man be converted, it would groan a'gainst him. The land would groan to bear him, 'the air would groan to give him breathing, their 'houses would groan to lodge them, their beds would 'groan to ease them, their food to nourish them, 'their clothes to cover them, and the creature would

'groan

'groan to give them any help and comfort, so long
'as they live in sin against God. Thus far he. Me-
thinks this should be a terror to an unconverted
soul, to think that he is a burden to the Creation,
Luke 13.7. *Cut it* down, *why cumbreth it the* ground?
If the poor inanimate creatures could but speak, they
would say to the ungodly, as *Moses* to *Israel* 'Must
'we fetch you water out of the Rock, ye rebels?
'*Numb.* 2. 10. Thy food would say, Lord, must I
'nourish such a wretch as this, and yield forth my
'strength for him, to dishonour thee withall? No, I
'will choak him rather, if thou wilt give me com-
'mission. The *very air* would say, Lord, must I
'give this man breath, to set his tongue against Hea-
'ven, and scorn thy people, and vent his pride and
'wrath, and filthy communication, and belch out
'oaths and blasphemy against thee? No, if thou but
'say the word, he shall be breathless for me. His
'poor Beast would say, Lord, must I carry him up-
'on his wicked designs? No, I will break his bones,
'I will end his days rather, if I may have but leave
'from thee. A wicked man, the earth groans under
him, and Hell groans for him, till death satisfies
both, and unburdens the earth, and stops the
mouth of Hell with him. While the Lord of Hosts
is against thee, be sure the Hosts of the Lord are a-
gainst thee, and all the creatures as it were up in
arms, till upon a mans conversion, the controversie
being taken up between God and him, he makes a
covenant of peace with the creatures for him, *Job*
5. 22, 23, 24. *Hos.* 2. 18, 19, 20.

III. *The* roaring Lyon *hath his full* power upon
thee, 1 *Pet.* 5.8. Thou art fast in the paw of that
Lion, that is greedy to devour; 'In the snare of
'the Devil, led captive by him at his will, 2 *Tim.*
'2. 26. This is the spirit that worketh in the Chil-
'dren of disobedience, *Eph.* 2. 2. His Drudges they

are, and his lusts they do. He is the Ruler of the darkness of this world, *Eph.* 6. 12. that is, of ignorant sinners that live in darkness. You pitty the poor *Indians*, that worship the Devil for their God, but little think that 'tis your own case. Why, 'tis the common misery of all the unsanctified, that the Devil is their God, 2 *Cor.* 4. 4. Not that they do intend to do him homage and worship, they will be ready to defie him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his government. His servants you are, to whom you yield your selves to obey, *Rom.* 6. 16. Oh how many then will be found the real servants of the Devil, that take themselves for no other than the Children of God? he can no sooner offer a sinfull delight, or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark, and sinners see not who setteth them on work; but all the while he leads them in a string. Doubtless the Lyar intends not a service to Satan, but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart, *Acts* 5. 3. *John* 8. 44. Questionless *Judas* when he sold his Master for money, and the *Chaldeans* and *Sabeans* when they plundred *Job*, intended not to do the Devil a pleasure, but to satisfie their own covetous thirst: yet 'twas he that actuated them in their wickedness, *John* 13. 27. *Job* 1. 12, 15, 17. Men may be very slaves and common drudges for the Devil, and never know it; nay they may please themselves in the thoughts of a happy liberty, 2 *Pet.* 2. 19.

Art thou yet in ignorance, and not turned from [illegible] to light? Why thou art under the power of

of Satan, *Acts* 26. 18. Dost thou live in the ordinary and wilful practice of any known sin? Know that thou art of the Devil, 1 *John* 3. 8. Dost thou live in strife, or envy, or malice? verily he is thy Father, *Joh.* 8. 40, 41. O dreadful case! However Satan may provide his slaves with divers pleasures, *Tit.* 3. 3. yet it is but to toll them into endless perdition. The Serpent comes with the Apple in his Mouth, O but (with *Eve*) thou seest not the deadly sting in his tail. He that is now thy tempter will be one day thy tormentor. O that I could but give thee to see how black a Master thou servest; how filthy a drudgery thou dost; how merciless a Tyrant thou gratifiest, all whose pleasure is to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of *millions of Ages*.

IV. *The guilt of all thy sins lies like a Mountain upon thee.* Poor Soul! Thou feelest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out, *Acts* 3. 19. They are all upon the score against thee: Regeneration and remission are never separated; the unsanctified are unquestionably unjustified and unpardoned, 1 *Cor.* 6. 11. 1 *Pet.* 1. 2. *Heb.* 9. 14. Beloved, it's a fearful thing to be in debt, but above all in God's debt: for there is no arrest so formidable as his; no prison so horrible as his. Look upon an enlightned sinner, who feels the weight of his own guilt, oh how frightful are his looks, how fearful are his complaints? His comforts are turned into Wormwood, and his Moisture into Drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the Street, because they are senseless, and feel not his misery; and wishes he had been a Dog, or a Toad,

or a Serpent rather than a man, because then death, had put an end to his misery, whereas now it will be but the beginning of that which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a Millstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall it shall grind him to powder, *Mat.* 21. 44. What work did it make with our Saviour? It pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins*, John 8. 24. Oh better were it for thee to die in a Goal, die in a Ditch, in a Dungeon, than die in thy Sins. If death, as it will take away all thy other Comforts, would take away thy sins too, it were some mitigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee: Thy sins will not die with thee, 2 *Cor.* 5. 10. *Rev.* 20. 12. as a prisoners other debts will: but they will to judgment with thee, there to be thine accusers, and they will to Hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the work that these will make thee! O look over thy debts in time! How much art thou in the Books of every one of Gods Laws? How is every one of Gods Commandments ready to arrest thee, and take thee by the throat for innumerable Bonds that it hath upon thee? What wilt thou do then, when they shall altogether lay in against thee? Hold open the eyes of conscience to consider this, that thou mayst despair

of

of thy self, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee, *Heb.* 6. 18.

V. *Thy raging lusts do miserably enslave thee.* While unconverted thou art a very servant to sin, it reigns over thee, and holds thee under its dominion, till thou art brought within the bond of Gods Covenant, *John* 8. 34. 36. *Tit.* 3. 3. *Rom.* 6. 12, 14. *Rom.* 6. 16, 17. Now there's no such Tyrant as sin. Oh the filthy and fearful work, that it doth ingage its servants in! would it not pierce a mans heart to see a company of poor creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains; while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burnings; they are but laying in Powder and Bullets, and adding to the Pile of *Tophet*, and flinging in Oyl to make the flame rage the fiercer. Who would serve such a Master, whose work is drudgery, and whose wages is death? *Rom.* 6. 23.

What a woful spectacle was that poor wretch possessed with the legion? Would it not have pitied thine heart to have seen him among the Tombs, cutting, and wounding of himself? *Mark.* 5. 5. This is thy case, such is thy work. Every stroke is a thrust at thine heart, 1 *Tim.* 6. 10. Conscience in deed is now asleep; but when death and judgment shall bring thee to thy senses, then wilt thou feel the raging smart and anguish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be; and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition; and

when the temptation comes, lust gets the bit in his mouth, breaks all the cords of his vows and promises, and carries him headlong to his own destruction.

VI. *The furnace of eternal vengeance is heated ready for thee, Isa.* 30. 33. Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Isa.* 5. 14. waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man be *as the roaring of a Lion*, Prov. 20. 2. *more heavy than the sand*, Prov. 27. 3. what is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezzar's* fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in, *Dan.* 3. 19, 22. How hot is that burning Oven of the Almighty's fury? *Mal.* 4. 1. Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a faggot in Hell to all eternity? *Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord of Hosts?* Ezek. 22. 14. Canst thou dwell with everlasting burnings? Canst thou abide the consuming fire? *Isa.* 33. 4. When thou shalt be as a glowing Iron in Hell, and thy whole body and soul shall be as perfectly possessed by Gods burning vengeance, as the fiery sparkling Iron, when heated in the fiercest forge? Thou canst not bear God's whip, how then wilt thou endure his scorpions? Thou art even crushed, and ready to wish thy self dead, under the weight of his finger, how then wilt thou bear the weight of his loyns? The most patient man that ever was, did curse the day that ever he was born, *Job* 3. 1. and even wish death to come and end his misery, *Job* 7. 15, 16. when God did but let out one little drop of his wrath. How then wilt thou endure when

God

God shall pour out all his Vials, and set himself against thee to torment thee? when he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul for ever; and when he shall fill all thy powers as full of torment, as they be now full of sin? When immortality shall be thy misery, and to die the death of a brute, and be swallowed into the gulf of annihilation, shall be such a felicity, as the whole eternity of wishes, & an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terror of the Lord, *2 Cor.* 5. 11. but how wilt thou hold out, or hold up, when God will cast thee into a bed of torments, *Rev.* 2. 21. and make thee to lye down in sorrows? *Isa.* 50. 11. When roarings and blasphemy shall be thine only musick, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thy only perfume? In a word, when the smoak of thy torment shall ascend for ever and ever, and thou shalt have no rest, night nor day, no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Jer.* 42. 18.

O sinner, stop here; and consider. If thou art a man, and not a senseless block, consider. Bethink thy self where thou standest, why upon the very brink of his furnace. As the Lord liveth, and thy soul liveth, there is but a step between thee and this, *1 Sam.* 20. 3. Thou knowest not when thou lyest down, but thou mayest be in before the Morning, thou knowest not when thou risest, but thou may'st drop in before the Night. Darest thou make light of this? Wilt thou go on in such a dreadful condition,

as if nothing ailed thee? If thou putteſt it off, and layeſt, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of theſe black marks found upon thee? Do not blind thine eyes, do not deceive thy ſelf: ſee thy miſery while thou mayſt prevent it. Think what 'tis to be a vile caſt-out, a damned reprobate, a veſſel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a Being, *Rom.* 9. 22.

Divine wrath is a fierce, *Deut.* 32. 22. devouring *Iſa.* 33. 14. everlaſting, *Mat.* 25. 41. unquenchable fire, *Mat.* 3. 12. and thy ſoul and body muſt be the fuel upon which it will be feeding for ever, unleſs thou conſider thy ways, and ſpeedily turn to the Lord by a ſound converſion. They that have been only ſinged by this fire, and had no more but the ſmell thereof paſſing upon them; Oh what amazing ſpectacles have they been! Whoſe heart would not have melted, to have heard *Spira*'s out-cries; to have ſeen *Chaloner* that monument of Juſtice, worn to Skin and Bones, Blaſpheming the God of Heaven, curſing himſelf, and continually crying out, *O Torture, Torture, Torture, O Torture, Torture*, as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a little pleaſure, but now I muſt to Hell for evermore*; wiſhing but for this mitigation, that God would but let him lie burning for ever behind the back of that fire (on the earth) and bringing in this ſad concluſion ſtill, at the end of whatever was ſpoken to him, to afford him ſome hope, *I muſt to Hell, I muſt to the furnace of Hell, for millions of millions of Ages*? O if the fears and forethoughts of the wrath to come be ſo terrible, ſo intolerable, what is the feeling of it?

Sinner, 'tis but in vain to flatter you, this would be but to toll you into the unquenchable fire; know

ye

ye from the living God, that here you must lie, with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and Omnipotency is not longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law discharged all its threats and curses at thee, Gal.* 3. 10. *Rom.* 7. Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as the sharp arrows of the mighty, it demands satisfaction to the utmost, and cries Justice, Justice. It speaks Blood and War, and Wounds, and Death against thee. Oh the Execrations, and Plagues, and Deaths, that this murdering-piece is loaded with (read *Deut.* 28. 15, 16, *&c.*) and thou art the mark at which this shot is levelled. O man, away to the strong hold, *Zech.* 9. 12. away from thy sins, haste to the sanctuary, the City of refuge, *Heb.* 13. 13. even the Lord Jesus Christ, hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel it self bindeth the sentence of eternal damnation upon thee,* Mark 16. 16. If thou continuest in thine impenitent and unconverted estate, know that the Gospel denounceth a much sorer condemnation, than ever would have been for the transgression only of the first Covenant. Is it not a dreadful case to have the Gospel it self fill its mouth with threats, and thunder, and damnation? 'To have the Lord to roar from *Mount Sion* against 'thee? *Joel* 3. 16. *Hear the terror of the Lord.* He 'that believeth not shall be damned; except ye re- 'pent ye shall all perish, *Luke* 13. 3. This is the con- 'demnation that light is come into the world, and '*men* love darkness rather than light, *John* 3. 19. 'He that believeth not, the wrath of God abideth on 'him, *Joh.* 3. 36. If the word spoken by *Angels* was 'stedfast,

'stedfast, and every transgression and disobedience 'received a just recompence of reward, how shall 'we escape, if we neglect so great salvation? *Heb.* '2. 2, 3. He that despised *Moses*'s Law died with-'out mercy: Of how much sorer punishment shall 'he be thought worthy, that hath trampled under 'foot the Son of God? *Heb.* 10. 28, 29.

Application. And is this true indeed? Is this thy misery? Yea, 'tis as true as God is. Better open thine eyes and see it now, while thou mayst remedy it, than blind and harden thy self, till, to thine eternal sorrow, thou shalt feel what thou wouldst not believe; and if it be true, what dost thou mean to loyter, and linger in such a case as this?

Alas for thee, poor man, how effectually hath sin undone thee, and deprived and despoiled thee even of thy reason to look after thine own everlasting good? O miserable Caitiff, what stupidity and senselesness hath surprized thee? Oh! let me knock up and awake this sleeper. Who dwells within the walls of this flesh? Is there ever a soul here, a rational, understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable soul, and yet so far brutified, as to forget thy self immortal, and to think thy self to be as the beasts that perish? Art thou turned into flesh? that thou savourest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future estate, dost thou yet make light of being everlastingly miserable? which is to be so much below a brute, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast God's representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy Maker's works! Art thou now become

become a slave to sense, a servant to so base an Idol, as thy Belly? for no higher felicity than to fill thee with the wind of mans applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh, why dost thou not bethink thee where thou shalt be for ever? Death is at hand, *The Judge is even at the door*, Jam. 5. 9. Yet, a little while and *time shall be no longer*, Rev. 10. 5, 6. And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and attend thy neerest concernments. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost not know, but the next night, thou mayst make thy Bed in Hell? Oh! if thou hast a spark of reason, consider and turn, and hearken to thy very friend, who would therefore shew thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me, saith the Lord? Will ye not tremble at my presence?* Jer. 5. 22. O sinners do ye make light *of the wrath to come?* Mat, 3. 7. I am sure there is a time coming, when you will not make light of it. Why, the very *Devils do believe and tremble*, James 2. 19. What! you more hardned than they? Will you run upon the Edge of the Rock? will you play at the hole of the Asp? will you put your hand upon the Cockatrice's den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon's* mad-man, that casteth fire-brands and arrows, and death, and saith, Am I not in jest? *Prov.* 26. 18. is nothing so

distracted

distracted as the wilful sinner, *Luke* 15. 17. that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the Cannons mouth, that sports with his blood, or lets out his life in a frollick, is sensible, sober and serious, to him that goeth on still in his trespasses, *Psalm* 68. 21. *For he stretcheth out his hand against God, and strengthneth himself against the Almighty. He runneth upon him, even upon his neck*, upon *the thick Bosses of his Buckler*, Job 15. 25, 26. Is it wisdom to dally with the second death, or to venture into the lake that burneth with fire and brimstone, *Rev.* 21. 8. as if thou wert but going to wash thee, or swim for thy recreation? Wilt thou, as it were, fetch thy vieze, and jump into eternal flames, as the children through the bon-fire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph.* 5. 14. Oh sinner, arise and take thy flight. There is but one door that thou mayst fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come in to Jesus Christ, and take him for the Lord thy righteousness, and walk in him in holiness and newness of life; as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a few days and nights from hence. O set thine heart to think of thy case. Is not thine everlasting misery or welfare that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not. But if it be the very word of God, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses, to live in such a condition, and not to make all possible

expedition

expedition for preventing his utter ruin? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the present life thou shouldst be wise enough to forecast thy business, foresee thy danger, and prevent thy mischief, but in matters of everlasting consequence shouldst be slight and careless, as if they little concerned thee? Why, is it nothing to thee to have all the Attributes of God engaged against thee? Canst thou do well without his favour? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noisome prison, fetter'd with thy lusts, working out thine own damnation; and is not this worth the considering? Wilt thou make light of all the terrours of the Law; of all its curses, and thunderbolts; as if they were but the report of the Childrens pot-guns, or thou wert to war with their paper pellets? dost thou laugh at hell and destruction, or canst thou drink the envenomed Cup of the Almighty's fury, as if it were but a common potion?

Gird up now thy loyns like a man, for I will demand of thee, and answer thou me, *Job* 40. 7. Art thou such a *Leviathan*, as that the scales of thy pride should keep thee from thy Makers coming at thee? Wilt thou esteem his Arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the Children of pride, even that thou shouldst count his darts as stubble; and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed Irons? *Job* 41. Art thou like the horse that paweth in the valley, and rejoyceth in his strength, who goeth out to meet the armed men? Dost thou mock at fear, and art not affrighted, neither turnest back from Gods sword; when his quiver

ver ratleth againſt thee, the glittering ſpear and the ſhield? *Job* 39. 21, 22, 23. Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am ſure death and judgment will. Oh what wilt thou do when the Lord cometh forth againſt thee, and in his fury falleth upon thee, and thou ſhalt feel what thou readeſt? If when *Daniel*'s enemies were caſt into the Den of Lions, both they and their wives and their children, the Lions had the maſtery of them, and brake all their bones in pieces, ere ever they came at the bottom of the Den, *Dan.* 6. 24. what ſhall be done with thee, when thou falleſt into the hands of the living God? When he ſhall gripe thee in his Iron arms, and grind and cruſh thee to a thouſand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, ſo none of this ſhall come upon thee; *Iſa.* 55. 6, 7. *Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.*

Chap. VI. *Containing DIRECTIONS for Converſion.*

Mark 10.17. *And there came one, and kneeled to him, and asked him, Good Maſter, what ſhall I do that I may inherit eternal life?*

BEfore thou readeſt theſe Directions, I adviſe thee, yea, I charge thee before God, and his holy Angels, to reſolve to follow them (as far as Conſcience ſhall be convinced of their agreeableneſs to Gods word, and thy eſtate) and call in his aſſiſtance and

and blessing that they may succeed. And as I have sought the Lord, and consulted his Oracles what advice to give thee, so must thou entertain it, with that awe, reverence, and purpose of obedience that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testifie unto thee in this day; for it is not a vain thing, it is your life*, Deut. 32. 46. This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of Gods means for your conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery, but in order to your making your escape. Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort, that you are capable of here in this world. But you may yet be happy: If you do not wilfully refuse the means of your recovery. Behold, I hold open the door unto you, arise take your flight; I set the way of life before you, walk in it, and you shall live and not die, *Deut.* 30. 19. *Jer.* 9. 16. It pities me to think, you should be your own Murderers, and throw your selves headlong, when God and men cry out to you, as *Peter*, in another Case, to his Master, *Spare thy self.* A noble Virgin, that attended the Court of *Spain*, was wickedly ravished by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help, who when they had executed his design, miserably wasted and spoiled the Country, which this Virgin laying so exceedingly to heart, shut her self up in a Tower belonging to her Father's house, and desired her Father and Mother might be called forth; and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country,

try, for the satisfying of her revenge, she told them she was resolved to be avenged upon her self. Her Father and Mother besought her to pity her self and them, but nothing could prevail, but she took her leave of them, and threw her self off the battlements, and so perished before their faces.

Just thus is the wilful destruction of ungodly men. The God that made them beseecheth them, and cryeth out to them, as *Paul* to the distracted Jaylor, when about to murder himself, *Do thy self no harm.* The Ministers of Christ forewarn them and follow them, and fain would have them back. But alas! No expostulations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity it self looketh on.

What shall I say? would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one said well) that would infallibly cure all the Country, and recover the most hopeless patients, and yet his friends and neighbours should die by the hundreds about him, because they would not use it? Men and Brethren, though you carry the certain Symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few Directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, Oh sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Direct. I. *Set it down with thy self, as an undoubted truth, that it is impossible for thee ever to get to Heaven in this thy unconverted state.* Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted, *Mat.* 18.3. *John* 3.3. Doth he not keep the Keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition,

dition, without a sound and thorough renovation?

Direct. II. *Labour to get a thorough sight and lively sense and feeling of thy sins.* Till men are weary and heavy laden, and pricked at the heart, and stark sick of sin, they will not come to Christ in his way for ease and cure, nor to purpose enquire, *What shall we do?* Mat. 11. 28. *Acts* 2. 37. *Mat.* 9. 12. They must set themselves down for dead men before they will come unto Christ, that they may have life, *John* 5. 40. Labour therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search, *Psal.* 77. 6. Enquire into thine heart and into thy life, enter into a thorow examination of thy self, and of all thy ways, *Psal.* 119. 59. that thou mayst make a full discovery, and call in the help of God's Spirit, in the sense of thine own inability hereunto, for it is his proper work to convince of sin, *John* 16. 8. Spread all before the face of thy Conscience, till thine heart and eyes be set abroach. Leave not striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightned Jaylor, *What must I do to be saved? Acts* 16. 30. To this purpose,

Meditate of the numerousness of thy sins. David's heart failed when he thought of this, and considered that he had more sins than hairs, *Psal.* 40. 12. This made him to cry out upon the multitudes of Gods tender mercies, *Psal.* 51. 1. The loathsome carcass doth not more hatefully swarm with crawling worms than an unsanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform into which poison is not shed? Oh how

how great is the sum of thy debts, who hast been all thy life long running upon the hooks, and never didst, nor canst pay off one penny? Look over the sin of thy Nature, and all its cursed brood, the sins of thy life. Call to mind thy Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions, the sins of thy youth, the sins of thy years, *&c.* Be not like a desperate Bankrupt, that is afraid to look over his Books. Read the Records of Conscience carefully. These Books must be opened sooner, or later, *Rev.* 20. 12.

Meditate upon the aggravations of thy sin, as they are the grand enemies against the God of thy life, against the life of thy soul; in a word, they are the publick enemies of all mankind. How do *David*, *Ezra*, *Daniel* and the good *Levites* aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against, *Neh.* 9. *Dan.* 9. *Ezra* 9. O the work that sin hath made in the world. This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the Devil, that hath digged Hell; *Rom.* 5. 12. 2 *Pet.* 2. 4. *John* 8. 34. This is the enemy that hath turned the Creation upside down, and sown dissention between man and the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, the will against the judgment, lust against conscience, yea worst of all, between God and man, making the lapsed sinner both hateful to God, and a hater of him, *Zech.* 11. 8. O man, how canst thou make so light of sin? This is the Traytor that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spit in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never left, till it had bound him,

him, condemned him, nailed him, crucified him, and put him to open shame, *Isa.* 53.4,5, 6. This is that deadly poyson, so powerful of operation, as that one drop of it shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once, *Rom.* 5. 18, 19. This is the common Butcher, the bloody Executioner, that hath killed the Prophets, burnt the Martyrs, murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities, swallowed Empires, butchered and devoured whole Nations. Whatever was the weapon that 'twas done by, sin was it that did Execution, *Rom.* 6. 23. dost thou yet think it but a small thing? If *Adam* and all his Children could be digged out of their Graves, and their Bodies piled up to Heaven, and an inquest were made, what matchless murderer were guilty of all this blood; it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, *&c.* charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of it self, *Ezra* 9.6.

Meditate upon the desert of sin: It cryeth up to Heaven: It calls for vengeance, *Gen.* 18.21. Its due wages is death, and damnation. It pulls the curse of God upon the Soul and Body, *Gal.* 3. 10. *Deut.* 28. The least sinful word or thought, lays thee under the infinite wrath of God Almighty, *Rom.* 2. 8, 9. *Mat.* 12. 36. Oh what a load of wrath, what a weight of curses, what treasure of vengeance have all the millions of thy sins then deserved? *Rom.* 2. 5.

John

John 3. 36. Oh Judge thy self, that the Lord may not judge thee, 1 *Cor.* 11. 31.

Meditate upon the deformity, and defilement of sin. 'Tis as black as Hell, the very image and likeness of the Devil drawn upon the Soul, 1 *John* 3. 8, 10. It would more affright thee, to see thy self in the hateful deformity of thy nature, than to see the Devil. There is no mire so unclean, no vomit so loathsome, no carcass or carrion so offensive, no plague or leprosie so noisom as sin, in which thou art all inrolled, and covered with its odious filth, whereby thou art rendred more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee, *Job* 15. 15, 16. Couldst thou take up a Toad into thy bosom? Couldst thou cherish it, and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat.* 3. 33. till thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins fix the eye of Consideration on these two. 1. *The sin of thy nature.* 'Tis to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the streams, when the fountain is running, that fills up all again. Let the Axe of thy repentance (with *David*'s) go to the root of sin, *Psal.* 51. 5. Study how deep, how close, how permanent is thy natural pollution; how universal it is, till thou dost cry out with *Paul*'s feeling, upon thy body of death, *Rom.* 7. 2. Look into all thy parts and powers, and see what unclean vessels, what styes, what dunghills, what sinks they are become. *Heu miser, quid sum? vas sterquilinii, concha putredinis plenus fœtore & horrore. August. Solil. c.* 2. The heart is never

never soundly broken, till throughly convinced of the heinousness of original sin. Here fix thy thoughts. This is that, that makes thee backward to all good, prone to all evil, *Rom.* 7. 15. that sheds blindness, pride, prejudice, unbelief into thy mind, enmity, unconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benummedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word, hath put every wheel of thy soul out of order, and made it of an habitation of holiness, to become a very hell of iniquity, *James* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin, *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1. the hand with sinful practices, *Isa.* 1. 15. the eyes with wandring and wantonness, 2 *Pet.* 2. 14. the tongue with deadly poison, *James* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life, *Zech.* 7. 11, 12. and hath rendred thy heart a very mint and forge for sin, and the cursed womb of all deadly conceptions, *Mat.* 15. 16. So that it poureth forth its wickedness without ceasing 2 *Pet.* 2. 14 even as naturally, freely, and unweariedly, as a fountain doth pour forth its waters, *Jer.* 6. 7. or the raging Sea doth cast forth mire and dirt, *Isa.* 57. 20. And wilt thou yet be in love with thy self, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *Ephraim* thou bemoan thy self, *Jer.* 31. 18. and with deepest shame and sorrow smite on thy breast as the Publican, *Luke* 18. 13. and with *Job* abhor thy self, and repent in dust and ashes, *Job* 42. 6, 22. The particular evil that thou art most addicted to. Find out all its aggravations. Set home

home upon thy heart all Gods threatnings against it. Repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down, *Psal.* 18.23. O labour to make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonour God and endanger thee.

Direct. III. *Strive to affect thy heart with a deep sense of thy present misery.* Read over the foregoing Chapter again, and again, and get it out of the Book into thine heart. Remember when thou liest down, that for ought thou knowest, thou mayst awake in flames, and when thou risest up, that by the next night thou mayst make thy bed in Hell. Is it a just matter to live in such a fearful case? to stand tottering upon the brink of the bottomless Pit, and to live at the mercy of every disease, that if it will but fall upon thee, will send thee forthwith into the burnings? Suppose thou sawest a condemned wretch hanging over *Nebuchadnezzar*'s burning fiery furnace, by nothing but a twine thread, which were ready to break every moment, would not thine heart tremble for such an one? Why thou art the man. This is thy very case, O man, woman, that readest this, if thou be yet unconverted. What if the thred of thy life should break? (Why, thou knowest not but it may be the next night, yea the next moment) where wouldst thou be then? Whither wouldst thou drop? Verily upon the crack but of this thred, thou fallest into the lake that burneth with Fire and Brimstone where thou must lie scalding and sweltering in a fiery Ocean, while God hath a Being, if thou die in thy present Case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink

bethink thy self what need thou hast of a change? O what is thy heart made of? Hast thou not only lost all regard to God, but art without any love and pity to thy self?

O study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a Boat, or the wounded for a Chirurgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a Physician of no value, *Mat.* 9. 12. Then the man-slayer hastens to the City of refuge, when pursued by the avenger of blood. Men must be even forced and fired out of themselves, or else they will not come to Christ. 'Twas distress and extremity, that made the Prodigal think of returning, *Luke* 15. 16, 17. While *Laodicea* thinks her self rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his gold, raiment, eye-salve, *Rev.* 3. 17, 18. Therefore hold the eyes of conscience open, amplifie thy misery as much as possible. Do not flie the sight of it, for fear it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the wound, which is necessary to the Cure. Better fear the torments that abide thee now, than feel them hereafter.

Direct. IV. *Settle it upon thy heart, that thou art under an everlasting inability ever to recover thy self.* Never think thy praying, reading, hearing, confessing, amending will do the Cure. These must be attended; but thou art undone if thou restest in them, *Rom.* 10. 3. Thou art a lost man, if thou hopest to escape drowning upon any other plank, but Jesus Christ, *Acts* 4. 12. Thou must unlearn thy self, and renounce thine own wisdom, thine own

righteousnes, thine own strength, and throw thy self wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousnes, and have confidence in the flesh, they will not come savingly to Christ, *Luke* 18. 9. *Phil.* 3. 3. Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousnes rags and rottenness, before there will be an effectual closure between Christ and thee, *Phil.* 3. 7, 8, 9. 2 *Cor.* 3. 5. *Isa.* 64. 6. Can the lifeless carcass shake off its grave cloths, and loose the bonds of death? Then mayst thou recover thy self who art dead in trespasses and sins, and under an impossibility of serving thy Maker, (acceptably) in this condition, *Rom.* 8. 8. *Heb.* 11. 6. Therefore when thou goest to pray, or meditate, or to do any of the duties, to which thou art here directed, go out of thy self, call in the help of the Spirit, as despairing to do any thing pleasing to God, in thine own strength. Yet neglect not thy duty; but lie at the pool, and wait in the way of the Spirit. While the *Eunuch* was reading, then the Holy Ghost sent *Philip* to him, *Acts* 8. 28, 29. when the Disciples were praying, *Acts* 4. 31. when *Cornelius* and his friends were hearing, *Acts* 10. 44. then the Holy Ghost fell upon them, and filled them all. Strive to give up thy self to Christ: Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst, and while thou art endeavouring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thy self thou art utterly unable unto, *Prov.* 1. 23.

Direct. V. *Forthwith renounce all thy sins.* If thou yield thy self to the contrary practice of any sin, thou art undone, *Rom.* 6. 17. in vain dost thou hope for life

life by Christ, except thou depart from iniquity, 2 *Tim.* 2. 19. Forsake thy sins, or else thou canst not find mercy, *Prov.* 28. 13. Thou canst not be married to Christ except divorced from sin. Give up the Traitor, or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Keep not *Dalilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare thee. Never make excuses, thy sins must die, or thou must die for them, *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though thou may'st plead necessity, and have a hundred shifts and excuses for it, the life of thy soul must go for the life of that sin, *Ezek.* 18. 21. and will it not be dearly bought?

O sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ; Is not this a fair exchange? I testifie unto thee this day, that if thou perish, it is not because there was never a Saviour provided, nor life tendred, but because thou preferredst (with the Jews) the Murderer before thy Saviour, sin before Christ, and lovedst darkness rather than light, *John* 3. 19. Search thy heart therefore with Candles, as the Jews did their Houses for Leaven, before the Passover: Labour to find out thy sins, enter into thy Closet, and consider, What evil have I lived in? What duty have I neglected towards God? What sin have I lived in against my Brother? And now strike the darts through the heart of thy sin, as *Joab* did through *Absalom*'s, 2 *Sam.* 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue, *Job* 20. 11. but spit it out as poyson, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat, while they

smile upon thee, and poyson thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open Hell for thee, and pile up fuel to burn thee. Behold the Gibbet that they have prepared for thee. Oh serve them like *Haman*, and do upon them the Execution, they would else have done upon thee. Away with them, crucifie them, and let Christ only be Lord over thee.

Direct. VI. *Make a solemn choice of God for thy portion and blessedness*, Deut. 26. With all possible devotion and veneration avouch the Lord for thy God. Set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies, and perfections on the other, and see that thou do deliberately make thy choice, *Josh.* 24. 15. Take up thy rest in God, *Joh.* 6. 68. Set thee down under his shadow, *Cant.* 2. 3. Let his promises and perfections turn the scale against all the world. Settle it upon thy heart that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon, take him for thy shield and exceeding great reward. God alone is more than all the world. Content thy self with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favour, and the light of his countenance, *Psal.* 4. 6, 7.

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ, 2 *Cor.* 6. 17, 18. What sayest thou man? Wilt thou have the Lord for thy God? Why, take this counsel, and thou shalt have him. Come to him by his Christ, *Joh.* 14. 6. Renounce the Idols of thine own pleasures,

gain, reputation, 1 *Thes.* 1. 9. Let these be pulled out of the Throne, and set Gods interest uppermost in thine heart. Take him as God, to be chief in thine affections, estimations, intentions; for he will not endure to have any set above him, *Rom.* 1. 24, *Psal.* 73. 25. In a word, thou must take him in all his *Personal Relations*, and in all his *Essential Perfections.*

First, *In all his Personal Relations.* God the Father must be taken for thy Father, *Jer.* 3. 4, 19, 22. *O come to him with the Prodigal, Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son, but since of thy wonderful mercy, thou art pleased to take me, that am of my self a dog, a swine, a devil, to be thy child, I solemnly take thee for my Father, commend my self to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy corrections, and trust under the shadow of thy wings, and hide in thy chambers, and fly to thy name. I renounce all confidence in my self, I repose my confidence in thee, I depose my concernments with thee. I will be for thee, and for no other.* Again, God the Son must be taken for thy Saviour, for thy Redeemer and Righteousness *John* 1. 2. He must be accepted as the only way to the Father, and the only means of Life, *Heb.* 7. 25. O then put off the rayment of thy captivity, on with the wedding garment, and go and marry thy self to Jesus Christ. *Lord I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers. I give my heart to thee, I will be thine undividedly, thine everlastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan during thy leave, resigning all to thee. I will have no King but thee: Reign thou over me. Other Lords have had dominion over me: But now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing*

to serve, and love, and fear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession, for pardon, and life, and acceptance before God. I take thee for mine only guide and instructer, resolving to be led and directed by thee, and to wait for thy counsel, and that thine shall be the casting voice with me. Lastly, God the Spirit must be taken for thy sanctifier. *Rom.* 8. 9, 14. *Gal.* 5. 16, 18. *for thine Advocate*, thy Counsellor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance, *Rom.* 8. 26. *Psal.* 73. 24. *John* 14. 16. *Eph.* 1. 14. *John* 14. 26. *Eph.* 4. 30. *Arise thou Northwind, and come thou South, and blow upon my Garden*, Cant. 4. 16. *Come thou Spirit of the most high: here is a house for thee, here is a Temple for thee. Here do thou rest for ever; dwell here, and rest here. Lo, I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou mayst put thy goods, thy grace into every Room. I give up the use of all to thee, that every faculty, and every member may be thine instrument, to work righteousness, and do the will of my Father which is in Heaven.*

Secondly, *In all his essential perfections.* Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedest News that ever came to the sons of Men. The Lord will be thy God, *Gen.* 17. 7. *Rev.* 21. 3. if thou wilt but close with him in his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be thy God? O yes, (saith the sinner,) I am undone else. But he farther tells thee, I am the holy and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, 1 *Pet.* 1. 16. holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near,

near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at defiance with sin, I cannot be thy God. Cast out the leaven, put away the evil of thy doings, cease to do evil, learn to do well, or else I can have nothing to do with thee, *Isa.* 1. 16, 17, 18. Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? *Lord! I desire to have thee as such a God. I desire to be holy as thou art holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and purity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the stamp and impress of thy oliness, I will thankfully part with all my sins at thy command. My wilful sins I do forthwith forsake; and for my infirmities that I cannot get rid of, though I would, I will strive against them in the use of the means. I detest them, and will pray and war against them, and never let them have quiet rest in my soul.* Beloved, whosoever of you will thus accept of the Lord for his God, he shall have him.

Again, he tells you; I am the All-sufficient God, *Gen.* 17. 1. Will you lay all at my feet, and give it up to my disposé, and take me for your only portion? Will you own and honour mine All-sufficiency? Will you take me as your happiness and treasure, your hope and bliss? I am a Sun and a Shield, all in one: will you have me for your all? *Gen.* 15. 1. *Psal.* 84. 11. Now what dost thou say to this? Doth thy mouth water after the Onions and Fleshpots of *Egypt*? Art thou loath to exchange the earthly happiness, for a part in God, and though thou wouldest be glad to have God and the World too, yet canst thou not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldst? This is a fearful sign.

But now if thou art willing to sell all for the Pearl of great price, *Mat.* 13. 46. If thine heart answer, *Lord I desire no other portion but thee. Take the Corn, and the Wine, and the Oyl whoso will, so I may have the light of thy Countenance. I pitch upon thee for my happiness, I gladly venture my self on thee, and trust my self with thee. I set my hopes in thee, I take up my rest with thee, let me hear thee say, I am thy God, thy Salvation, and I have enough, all I wish for. I will make no terms with thee, but for thy self. Let me but have thee sure, let me be able to make my claim, and see my Title to thy self, and for other things, I leave them to thee, give me more or less, any thing or nothing, I will be satisfied in my God.* Take him thus, and he is thine own.

Again, he tells you; I am the Soveraign Lord: If you will have me for your God, you must give me the supremacy, *Mat.* 6. 24. I will not be an underling. You must not make me a second to sin, or any worldly interest. If you will be my people, I must have the rule over you. You must not live at your own list. Will you come under my yoke? Will you bow to my government? Will you submit to my discipline? to my word? to my rod? Sinner, What sayest thou to this? *Lord I had rather be at thy command, than live at mine own list, I had rather have thy will to be done, than mine, I approve of and consent to thy Laws, and account it my priviledge to lie under them. And though the flesh rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the Oath of thy supremacy, and acknowledge thee for my Liege Soveraign, and resolve all my days to pay the tribute of Worship, Obedience, and Love, and Service to thee, and to live to thee, as the end of my Life.* This is a right accepting of God.

To be short, he tells you; I am the true and faithful God. If you will have me for your God, you must be content to trust me, 2 *Tim.* 1. 12. *Prov.* 3. 5.

3. 5. Will you venture your selves upon my word, and depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, and reproach, and affliction here, and to see much going out, and little coming in, and to tarry till the next world for your preferment? *Mat.* 9. 21. I deal much upon trust, will you be content to labour, and suffer, and to tarry for your returns till the Resurrection of the Just? *Luke* 14. 14. The womb of my Promise will not presently bring forth; will you have the patience to wait? *Heb.* 10. 36. Now Beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen happiness, an unseen heaven, an unseen glory? Do your hearts answer, *Lord we will venture our selves upon thee, we commit our selves to thee: We roll upon thee, we know whom we have trusted, we are willing to take thy word; we will prefer thy promises before our own possessions; and the hopes of Heaven before all the enjoyments of the Earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter.* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be in a right conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but yet love sin, hating holiness and purity, or will take him for their Benefactor, but not for their Soveraign; or for their Patron, but not for their Portion, this is no thorow, and no sound Conversion.

Direct. VII. *Accept of the Lord Jesus in all his Offices, with all his inconveniences, as thine.* Upon these terms Christ may be had. Sinner, thou hast undone thy self, and art plunged into the Ditch of most deplorable misery out of which thou art never able to climb up. But Jesus Christ is able and ready to help

thee, and he freely tenders himself to thee, *Heb.*7.25. *John* 3. 36. Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer that in the name of God is here made unto thee. The Lord Jesus calleth unto thee, to look unto him and be saved, *Isa.* 45. 22. to come unto him, and he will in no wise cast thee out, *John* 6. 37. Yea he is a suitor to thee, and beseecheth thee to be reconciled, 2 *Cor.* 5. 20. he cryeth in the streets, he knocketh at thy door, he wooeth thee to accept of him, and live with him, *Prov.* 1. 20. *Rev.* 3. 20. If thou diest 'tis because thou wouldst not come to him for life, *John* 5. 40. Now accept of an offered Christ, and thou art made for ever. Now give up thy consent to him, and the match is made, all the world cannot hinder it. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first, and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou deny thy self, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly, determined to cleave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John* 3. 16. but art passed from death to life. Here lies the main point of thy salvation, that thou be found in thy covenant-closure with Jesus Christ, and therefore if thou love thy self, see that thou be faithful to God and thy soul here.

Direct. VIII.

Direct. VIII. *Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord*, 2 Cor. 8. 5. *Present your bodies as a living Sacrifice*, Rom. 12. 1. The Lord seeks not yours, but you. Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body and in thy spirit which are his, 1 *Cor.* 6. 20. In a right closure with Christ, all the faculties give up to him. The Judgment subscribes, *Lord thou art worthy of all acceptation, chief of ten thousand: Happy is the man that findeth thee. All the things that are to be desired, are not to be compared with thee*, Prov. 3. 13, 14, 15. The understanding lays aside its corrupt reasonings and cavils, and its prejudices against Christ and his ways. It is now past questioning and disputing, and casts it for Christ against all the World. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all, *Mat.* 13. 44. *Oh here's the richest bargain that ever I made, here's the richest prize that ever man was offered, here's the sovereignest remedy that ever mercy prepared, he is worthy of my esteem, worthy of my choice, worthy of my love, worthy to be embraced, adored, admired for evermore*, Rev. 5. 12. *I approve of his Articles, his terms are righteous & reasonable, full of equity and mercy.* Again the will resigns. It stands no longer wavering, nor wishing and woulding, but is peremptorily determin'd: *Lord thy love hath overcome me, thou hast won me, and thou shalt have me: Come in Lord, to thee I freely open, I consent to be saved in thine own way, thou shalt have any thing, thou shalt have all, let me have but thee.* The memory gives up to Christ: *Lord here is a store-house for thee. Out with this trash, lay in thy treasure. Let me be a granary, a repository of thy truths, thy promises, thy providences.* The Conscience comes in; *Lord I will ever side with thee. I will be thy faithful Register, I will warn when the sinner is tempted,*

tempted, and smite when thou art offended. I will witness for thee, and judge for thee, and guide into thy ways, and will never let sin have quiet in this soul. The affections also come in to Christ. O faith love, *I am sick of thee.* O faith desire, *now I have my longing. Here's the satisfaction I sought for. Here's the desire of Nations. Here's bread for me, and balm for me, all that I want.* Fear bows the knee with awe and veneration. *Welcome Lord, to thee will I pay my homage. Thy word and thy rod shall command my motions. Thee will I reverence and adore, before thee will I fall down and worship.* Grief likewise puts in, *Lord thy displeasure and thy dishonour, thy peoples calamities, and mine own iniquities shall be that that shall set me abroach, I will mourn when thou art offended, I will weep when thy cause is wounded:* Anger likewise comes in for Christ: *Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched as to hearken to the flatteries of sin, and temptations of Satan against thee.* Hatred too will side with Christ. *I protest mortal enmity with thine enemies that I will never be friends with thy foes, I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace.* Thus let all thy powers give up to Jesus Christ.

Again, thou must give up thy whole interest to him. If there be any thing that thou keepest back from Christ it will be thine undoing, *Luke* 14. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his Disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands in competition with him, *Mat.* 10. 37. *Luke* 14. 26, 27, *&c.* In a word, thou must give him thy self, and all that thou hast without reservation, or else thou canst have no part in him.

Direct. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions,* Psal. 119. 30. This is the true Converts choice. But here remember

ber these three rules. 1. *You must chuse them all.* There's no coming to Heaven by a partial obedience; Read *Psal.* 119. 6, 128, 160. *Ezek.* 18. 21. None may think it enough to take up with the cheap and easie part of Religion, and let alone the duties that are costly, and self-denying, and grate upon the interest of the flesh. You must take all or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, *Psal.* 119. 6, 113. *Mat.* 23. 23. 2. *For all times*, for prosperity, and for adversity, whether it rain or shine. A true Convert is resolved in his way, he will stand to his choice, and will not set his back to the wind, and be of the religion of the times. *I have stuck to thy testimonies, I have enclined my heart to perform thy statutes alway, even to the end. Thy testimonies have I taken, as an heritage for ever*, Psal. 119. 31, 111, 117, 44, 93. *I will have respect unto thy statutes continually.* 3. *This must not be done hand over head, but deliberately and understandingly.* That disobedient Son said, *I go sir, but he went not, Mat.* 24. 30. How fairly did they promise? *All that the Lord our God shall speak unto thee, we will do it*; and it's like they spake as they meant, but when it came to tryal it was found that there was not such a heart in them, as to do what they had promised, *Deut.* 5. 27, 29. If you would be sincere in closing with the laws and ways of Christ, First, *Study the meaning, and latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of your natural inclinations, *Mat.* 16. 24. You must take the strait gate, the narrow way, and be content to have the flesh curb-

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ed from the liberty it desires, *Mat.* 7. 14. In a word, that they are very large: For *thy Commandment is exceeding broad*, Psal. 119. 96. Secondly, *rest not in generals* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and call'd God to witness, that they meant as they said: But they stuck in generals. When Gods command crosses their inclination, they will not obey, *Jer.* 42. 1, 2, 3, 4, 5, 6. compared with *Chap.* 43. *v.* 2. Take the Assemblies larger Catechism, and see their excellent and most compendious exposition of the Commandments, and put thy heart to it. Art thou resolved in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to set against every sin that thou findest there forbidden? This is the way to be found in Gods statutes, that thou maist never be ashamed, *Psal.* 119. 80. Thirdly, *Observe the special duties that thy heart is most against, and the special sins that 'tis most inclin'd unto, and see whether it be truly resolved to perform the one, and forgo the other.* What sayest thou to thy bosom sin, thy gainful sin? What sayest thou to costly and hazardous, and flesh-displeasing duties? If thou halt est here, and dost not resolve, by the grace of God, to cross thy flesh, and put to it, thou art unsound, *Psal.* 18. 23. *Psal.* 119. 6.

Direct. X. *Let all this be compleated in a solemn Covenant between God and thy soul*, Psalm 119. 106. Neh. 10. 29. For thy better help therein, take these few Directions.

First, Set apart some time, more than once to be spent in secret before the Lord.

1. *In seeking earnestly his special assistance, and gracious acceptance of thee.*

2. *In considering distinctly all the terms or conditions of*

of the Covenant, expressed in the form hereafter proposed.

3. *In searching thine heart, whether thou art sincerely willing to forsake all thy sins, and to resign up thy self, body and soul unto God, and his service, to serve him in holiness and righteousness, all the days of thy life.*

Secondly, Compose thy Spirit into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou may'st be enabled to perform thy promise. Trust not to thine own strength, to the strength of thine own resolutions, but take hold on his strength

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thy hand unto the Lord, resolve in his strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and spreading forth thine hands toward Heaven, open thine heart to the Lord in these, or the like words.

O Most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal now prostrating himself at thy Door; I have fallen from thee by mine iniquity, and am by Nature a Son of Death, and a thousand fold more the Child of Hell by my wicked practice: But of thine

thine infinite Grace thou hast promised Mercy to me in Christ if I will but turn to Thee with all my Heart: Therefore upon the Call of thy Gospel, I am now come in, and throwing down my weapons, submit my self to thy Mercy.

The terms of our Communion are either from which, or to which.

And because thou requirest, as the Condition of my Peace with Thee, that I should put away mine Idols and be at defiance with all thine Enemies, which I acknowledge I have wickedly sided with against Thee, I here from the bottom of my heart renounce them all, firmly Covenanting with thee not to allow my self in any known sin, but conscientiously to use all the means that I know thou hast prescribed, for the death and utter destruction of all my corruptions. And whereas I have formerly inordinately and idolatrously let out my affections upon the World, I do here resign up my heart to Thee that madest it, humbly protesting before thy Glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire Grace from Thee, that when thou shalt call me hereunto, I may practise this my resolution through thy assistance, to forsake all that is dear unto me in this world, rather than to turn from thee to the ways of sin; and that I will watch against all its temptations, whether of Prosperity, or Adversity, lest they should withdraw my heart from thee: beseeching thee also to help me against the temptations of Satan, to whose wicked Suggestions I resolve by thy grace never to yield my self a Servant. And because my own righteousness is but menstruous rags, I renounce all confidence therein, and acknowledge that I am of my self a hopeless, helpless,

The terms from which we must turn, sin, Satan, the World and our own Righteousness, which must be thus renounced,

less, undone creature, without righteousness or strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee: I call Heaven and Earth to record this day, that I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the neck of my Soul under the feet of thy most Sacred Majesty, I do here take thee, Lord *Jehovah*, Father, Son, and Holy Ghost, for my Portion, and chief good, and to give up my self, Body and Soul, for thy Servant, promising and vowing to serve thee in Holiness and Righteousness all the days of my life.

The Terms to which we must turn, are either ultimate or mediate.

The ultimate is God the Father, Son and Holy Ghost, who must be thus accepted.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which sinners may have access to thee, and do here solemnly joyn my self in Marriage Covenant to him.

The mediate terms are either principal, or less principal.

The principal is Christ the Mediator, who must thus be embraced.

O Blessed Jesus, I come to thee hungry and hardly bested, poor and wretched, and miserable, and blind, and naked; a most loathsom, polluted wretch, a guilty, condemned Malefactor, unworthy for ever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory, but sith such is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better for worse, for richer,

richer, for poorer, for all times and conditions, to love, honour, and obey thee before all others, and this to the death; I embrace thee in all thine offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness, I renounce mine own wisdom, and do here take thee for mine only guide? I renounce mine own Will, and take thy Will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy grace assisting, to run all hazards with thee, verily supposing that neither life nor death shall part between thee and me.

The least principal are the Laws of Christ which must be thus observed.

And because thou hast been pleased to give me thy holy laws, as the rule of my life, and the way in which I should walk to thy Kingdom, I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction, and will not allow myself in the neglect of any thing that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, That unallowed miscarriages, contrary to the setled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now A'mighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching

seeching thee, that if thou espiest any flaw or falshood therein, thou wouldst discover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father, that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own Blood, and art now become my Saviour and Redeemer. Glory be to thee, O God the Holy Ghost, who by the finger of thine Almighty Power hast turned about my Heart from Sin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant friend, and I through thine infinite Grace, am become thy Covenant Servant, *Amen.* So be it. And the Covenant which I have made on Earth let it be ratified in Heaven.

The AUTHORS Advice.

THis Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Direct. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made haste, and delayed not, Psal.* 119. 60. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy was shut, *Mat.* 25. and of a convinced *Felix*, that put off *Paul* to another season, and we never find that he had such a season more, *Acts* 24. 25.

24. 25. O come in while it is called to day, lest thou shouldst be hardened through the deceitfulness of sin; lest thy day of grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee. Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee. Now Ministers are calling, now Conscience is stirring; now the Market is open, and Oyl may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now or never. If thou make light of this offer, God may swear in his wrath thou shalt never tast of his Supper, *Luke* 14. 24.

Direct. XII. *Attend conscientiously upon the Word as the means appointed for thy Conversion*, James 1. 18, 19. 1 *Cor.* 4. 15. Attend, I say, not customarily, but conscientiously; with this desire, design, hope and expectation, that thou mayest be converted by it. To every Sermon thou heares, come with this thought, *Oh, I hope God will now come in. I hope this day may be the time, this may be the man by whom God will bring me home.* When thou art coming to the Ordinances, lift up thine heart thus to God. *Lord let this be the Sabbath, let this be the Season, wherein I may receive renewing Grace. Oh let it be said, that to day such a one was born unto thee.*

Object. Thou will say, I have been long a hearer of the word, and yet it hath not been effectual to my Conversion. *Ans.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of this happy effect of it.

Direct. XIII. *Strike in with the Spirit, when he begins to work upon thy heart.* When he works convictions, O do not stifle them, but joyn in with him, and beg the Lord to carry on convictions to conversion.

verſion. Quench not the Spirit; do not out-ſtrive him: do not reſiſt him. Beware of putting out convictions by evil company, or worldly buſineſs. When thou findeſt any troubles for ſin, and fears about thine eternal State, beg of God that they may never leave thee till they have wrought off thy heart throughly from ſin, and wrought it over to Jeſus Chriſt. Say to him, *Strike home, Lord, leave not the work in the midſt. If thou ſeeſt that I am not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. O go to the bottom of my Corruption, let out the life-blood of my ſins.* Thus yield up thy ſelf to the workings of the Spirit, and hoiſe thy Sails to his guſts.

Direct. XIV. *Set upon the conſtant and diligent uſe of ſerious and fervent Prayer.* He that neglects prayer, is a prophane an unſanctified ſinner, *Job* 15. 4. He that is not conſtant in prayer, is but an Hypocrite, *Job* 27. 10. (unleſs the Omiſſion be contrary to his ordinary courſe, under the force of ſome inſtant temptation.) This is one of the firſt things Converſion appears in, that it ſets men on praying, *Acts* 9. 11. Therefore ſet to this duty. Let never a day paſs over thee, wherein thou haſt not, Morning, and Evening, ſet apart ſome time for ſet and ſolemn prayer in ſecret. Call thy family alſo together daily and duly, to worſhip God with thee. Wo be unto thee if thine be found amongſt the families that call not on Gods name. *Jer.* 10. 25. But cold and lifeleſs devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat.* 11. 12. Thou muſt ſtrive to enter, *Luke* 13. 24. and wreſtle with tears and ſupplications, as *Jacob*, if thou meaneſt to carry the bleſſing, *Gen.* 32. 24. comp. with *Hoſ.* 12. 4. Thou art undone for ever without grace, and therefore thou

thou must put to it, and resolve to take no denyal. That man that is fixed in this resolution; *Well I must have grace, and I will never give over, till I have grace, and I will never leave seeking and waiting, and striving with God, and mine own heart, till he do renew me by the power of his grace*; this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners, their prayer is an abomination.

Ans. Distinguish between sinners. 1. There are *resolved sinners*: their prayers God abhors. 2. *Returning sinners*; these God will come forth to, and meet with mercy, though yet afar off, *Luke* 15. 20. Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahab's* humiliation, and *Ninevehs Fast*, 1 *Kings* 21. 26. *Jonah* 3. 8, 9, 10. Surely thou mayst go as far as these, though thou hast no grace: and how dost thou know but thou mayst speed in thy suit, as they did in theirs? Yea, is he not far more likely to grant thee, than them; since thou askest in the Name of Christ, and that not for temporal blessings, as they, but for things much more pleasing to him, *viz.* for *Christ*, *Grace*, *Pardon*, *that thou mayst be justified*, *sanctified*, *renewed and fitted to serve him*? Turn to these soul incouraging Scriptures, *Prov.* 2. 1, *to* 6. *Luk.* 11. 9, 10, 11, 12, 13. *Prov.* 8. 34. 35.

Is it not good comfort, that he calleth thee? *Mark* 10 49. Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thy self. O pray and faint not, *Luke* 18. 1. A person of great Quality having offended the Duke of *Buckingham*, the Kings great Favourite, being admitted into his presence after long waiting, prostrates himself at his feet, saying, I am resolved never to rise

rise more, till I have obtained your Grace's favour, with which carriage he did overcome him. With such a resolution, do thou throw thy self at the feet of God, 'Tis for thy life, and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies. What though God do not presently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the Saints now in glory once had: for they were once in thy very case. And have they sped so well? and wilt thou not go to the same door, and wait upon God in the same course?

Direct. XV. *Forsake thy evil Company*, Prov. 9. 6. *and forbear the occasions of sin*, Prov. 23. 31. Thou wilt never be turned from sin till thou wilt decline and forego the temptations of sin.

I never expect thy Conversion from sin, unless thou art brought to some self-denial, as to fly the occasions. If thou wilt be nibling at the bait, and playing on the brink, and tampering and medling with the snare, thy soul will surely be taken. Where God doth expose men in his providence, unavoidably, to temptations, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means. But when we tempt God by running into danger, he will not engage to support us, when we are tempted. And of all temptations one of the most fatal and pernicious, is evil company. Oh what hopeful beginnings have these often stifled! Oh the souls, the estates, the families, the towns that these have ruined! How many a poor sinner hath been enlightned, and convinced, and hath been just ready to give the Devil the slip, and hath even escaped his snare

and

and yet wicked company have pull'd him back at last, and made him seven fold more the Child of Hell. In one word, I have no hopes of thee, except thou wilt shake off thy evil company. Christ speaketh to thee, as to them, in another case; *If thou seek me, then let these go their way*, Joh. 18. 8. Thy life lies upon it: Forsake these, or else thou canst not live, *Prov. 9. 6.* Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in the way? *Numb.* 22. 33. Let this sentence be written in Capitals upon thy Conscience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Prov.* 13. 20. The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forewarn thee? If God do ever change thy heart it will appear in the change of thy company. Oh fear, and fly this Gulf by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee. and alluring thee; but remember the warnings of the Holy Ghost, *My Son, if sinners entice thee, consent thou not. If they say come with us, cast in thy lot among us; walk not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They lay wait for their own blood; they lurk privily for their own lives.* Prov. 1. 10. to the 18. Prov. 4. 14. to the 19. My soul is moved within me, to see how many of my hearers are like to perish both they and their houses, by this wretched mischief, even the haunting of such places, and company, whereby they are drawn into sin, Once more I admonish you,

as

is *Moses* did *Israel*, *Num. 16. 26. And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men.* Oh! flee them as you would those that had the Plague-Sores running in their fore-heads; these are the Devils Panders, and Decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruin.

Direct. XVI. Lastly, *Set apart a day to humble thy soul in secret, by fasting and prayer, to work the sense of thy sins and miseries upon thy heart.* Read over the *Assemblies* Exposition of the Commandments, and write down the duties omitted, and sins committed by thee against every Commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, join thy self solemnly to the Lord in that Covenant, set down in the IXth. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou not now obey the voice of the Lord? Wilt thou arise and set to thy work? Oh man, what answer wilt thou make, what excuse wilt thou have, if thou shouldst perish at last through very wilfulness, when thou hast known the way of life? I do not fear thy miscarrying, if thine own idleness do not at last undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up, Oh sluggard, and ply thy work. Be doing, and the Lord will be with thee.

A Short Soliloquy for an Unregenerate Sinner.

AH wretched man that I am! What a condition have I brought my self into by sin? Oh! I see my heart hath but deceived me all this while,

in flattering me, that my condition was good. I see, I see, I am but a lost and undone man; for ever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch am I! more loathsome and odious to thee, than the most hateful Venom, or noisome carcase, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered my self to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averseness from, and enmity against any thing that is good; and am prone to all that is evil. My heart is a very sink of all sin: And Oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence. Oh the load of guilt that is on my soul! *My head is full, my heart full, my mind and my members, they are all full of sin.* Oh my sins! How do they stare upon me! How do they witness against me! Wo is me, my Creditors are upon me, every Commandment taketh hold upon me, for more than ten thousand Talents, yea ten thousand times ten thousand. How endless then is the sum of all my debts? If this whole world were filled up from Earth to Heaven with paper, and all this paper written over, within and without, by Arithmeticians: yet when all were cast up together, it would come unconceivably short of what I owe to the least of Gods Commandments. Wo unto me! for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: And if he that committeth Treason against a silken Mortal, is worthy to be racked, drawn and quartered: What have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and Dignity of the Almighty? Oh

Oh my sins! my sins! Behold a Troop cometh! Multitudes! Multitudes! there is no number of their Armies. Innumerable evils have compassed me about: Mine iniquities have taken hold upon me; they have set themselves in aray against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my soul. Lord, how am I surrounded? How many are they that rise up against me? They have beset me behind and before: They swarm within me and without me: They have possessed all my powers, and have fortified mine unhappy soul, as a Garison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The Sands are many, but then they are not great: The Mountains great, but then they are not many. But wo is me! my sins are as many as the Sands, and as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains should fall upon me, than the crushing and insupportable load of my own sins. Lord, I am heavy loaden; let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thorowly weighed, and my sins laid in the balances together, they would be heavier than the Sand of the Sea, therefore my words are swallowed up: They would weigh down all the rocks and the hills, and turn the balance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my Soul! Alas my Glory! Whither art thou humbled? Once the Glory of the Creation, and the Image of God; now, a Lump of filthiness;

a Coffin of rottenneſs, repleniſhed with ſtench and loathſomneſs. O what work hath ſin made with thee? thou ſhalt be termed *Forſaken*, and all the rooms of thy faculties *Deſolate*, and the name that thou ſhalt be called by is, *Ichabod*, or, Where is the Glory? How art thou come down mightily? My Beauty is turned into deformity, and my Glory into ſhame. Lord, what a loathſome Leper am I? The Ulcerous Bodies of *Job* or *Lazarus* were not more offenſive to the eyes and noſtrils of men, than I muſt needs be to the moſt holy God, whoſe eyes cannot behold iniquity.

And what miſery have my ſins brought upon me? Lord, what a caſe am I in? Sold under ſin, caſt out of Gods favour, accurſed from the Lord, curſed in my body, curſed in my ſoul, curſed in my name, in my eſtate, my relations, and all that I have. My ſins are unpardoned, and my ſoul within a ſtep of death. Alas! What ſhall I do? Whither ſhall I go? Which way ſhall I look? God is frowning on me from above; Hell gaping for me beneath; Conſcience ſmiting me within; temptations and dangers ſurrounding me without. Oh, whither ſhall I flee? What place can hide me from Omniſciency? What power can ſecure me from Omnipotency?

What meaneſt thou, O my ſoul, to go on thus? Art thou in league with Hell? Haſt thou made a Covenant with Death? Art thou in love with thy miſery? Is it good for thee to be here? Alas what ſhall I do! Shall I go on in my ſinful ways? Why then certain damnation will be mine end: and ſhall I be ſo beſotted and bemadded, as to go and ſell my ſoul to the flames, for a little Ale, and a little eaſe, for a little pleaſure, or gain, or content to my fleſh? Shall I linger any longer in this wretched eſtate? No, if I tarry here, I ſhall die; What then? Is there

no

no help, no hope? None except I turn. Why, but is there any remedy for such woful misery? Any mercy after such provoking iniquity? Yes, as sure as God's Oath is true, I shall have pardon, and mercy yet, if presently, unfeignedly, and unreservedly I turn by Christ to him.

Why then I thank thee upon the bended knees of my soul, O most merciful Jehovah, that thy Patience hath waited upon me hitherto: For hadst thou took me away in this estate, I had perished for ever. And now I adore thy grace, and accept the offers of thy mercy. I renounce all my sins, and resolve by thy grace, to set my self against them, and to follow thee in holiness and righteousness all the days of my life.

Who am I, Lord, that I should make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet? Yet since thou holdest forth the golden Scepter, I am bold, to come and touch. To despair, would be to disparage thy mercy; and to stand off when thou biddest me come, would be at once to undo my self, and rebel against thee, under the pretence of humility. Therefore I bow my soul to thee, and with all possible thankfulness accept thee, as mine, and give up my self to thee, as thine. Thou shalt be Soveraign over me, my King, and my God: Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come and worship before thy feet. Thou shalt be my Portion, O Lord, and I will rest in thee.

Thou callest for my heart. O that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee: Take it; it is thine. Oh that it were better! But Lord, I put it into thine hand, who alone canst mend

it. Mould it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy Law upon it.

Come, Lord Jesus, come quickly: Enter in triumphantly: take me up to thee for ever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed my self, but in thee is my help. Save Lord, or else I perish, I come to thee with the rope about my Neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the labourer, than Death and Hell, my just wages, is due to me for my sins. But I fly to thy merits, I trust alone to the value and virtue of thy Sacrifice, and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open, ye everlasting doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy courtly attendants, thy fruits, and graces. Let me be thine habitation. I can give thee but what is thine own already; but here with the poor Widdow, I cast my two mites, my soul, and my body, into thy treasury; fully resigning them up to thee, to be sanctified by thee, to be servants to thee. They shall be thy Patients, Cure thou their Malady; they shall be thy Agents, Govern thou their Motions. Too long have I served the world, too long have I hearkned to Satan, but now I renounce them all, and will be ruled by thy Dictates, and Directions, and guided by thy Counsel.

O blessed Trinity! O glorious Unity! I deliver up my self to thee; receive me; write thy name, O Lord, upon me and upon all that I have as thy proper

proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy law will I lay before me: This shall be the Copy, which I will keep in my eye, and study to write after. According to this rule do I resolve, by thy Grace, to walk: After this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will allow my self in the breach of none. I know my flesh will hang back: But I resolve, in the power of thy Grace, to cleave to thee, and thy holy ways, what ever it cost me. I am sure I cannot come off a loser by thee, therefore I will be content with reproach, and difficulties, and hardships here, and will deny my self, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easie, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of worldly happiness. I will be content to tarry till I come to thee. Let me be poor and low, little and despised here, so I may but be admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians*, never to be reversed. To this, I will stand; In this resolution, by Grace I will live and die. I have sworn and will perform it that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord Jesus confirm the Contract, *Amen.*

Chap. VII. *Containing the Motives to Conversion.*

THough what is already said of the Necessity of Conversion, and of the Miseries of the Unconverted, might be sufficient to in-

duce any considering mind to resolve upon a present Turning, or Conversion unto God: Yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion and Directions for a Covenant-closure with God in Christ, some Motives to perswade you hereunto.

'O Lord, fail me not now at my last attempts. 'If any soul hath read hitherto, and be yet un-'touched, now Lord fasten in him and do thy work; 'Now take him by the heart, overcome him, per-'swade him, till he say, thou hast prevailed, for 'thou wast stronger than I. Lord; didst thou not 'make me a Fisher of men? And have I toiled all 'this while and caught nothing? Alas that I should 'have spent my strength for nought! And now I 'am casting my last; Lord Jesus, stand thou upon 'the Shore, and direct, how, and where I shall 'spread my Net, and let me so enclose with arguments 'the souls I seek for, that they may not be able to 'get out. Now Lord for a multitude of souls! 'Now for a full draught! O Lord God, remember 'me I pray thee, and strengthen me this once, O 'God.

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell it self doth preach the Doctrine of Repentance unto you. The Angels of the Churches travel with you, *Gal.* 4. 19. the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the Devils make merry with thee? Why shouldst thou be a morsel for that devouring *Leviathan*? Why should Harpies and Hell-Hounds tear thee, and make a feast upon thee, and when they have got thee into the Snare, and have fastened their Talons in thee, laugh at thy de-

struction,

struction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing stock and sport for Devils? Verily if thou wouldst but come in, the Heavenly Host would take up their Anthems, and sing, *Glory be to God in the Highest*; the Morning Stars would sing together, and all the Sons of God shout for joy, and celebrate this new Creation as they did the first. Thy Repentance would, as it were, make Holy-day in Heaven, and the glorious Spirits would rejoice in that there is a new Brother added to their society, *Rev.* 22. 9. another Heir born to their Lord, and the lost Son received safe and sound. The true penitents tears are indeed the Wine that cheareth both God and Man.

If it be little, that Men and Angels would rejoice at thy Conversion, know that God himself would rejoice over thee, even with singing, and rest in his love, *Luke* 15. 9. *Isa.* 62. 5. Never did *Jacob* with such joy weep over the Neck of his *Joseph* as thy Heavenly Father would rejoice over thee, upon thy coming in to him. Look over the Story of the Prodigal. Methinks I see how the Aged Father lays aside his estate, and forgets his years: Behold how he runneth! *Luke* 15. 20. Oh the haste that mercy makes! The Sinner makes not half that speed. Methinks I see how his Bowels turn, how his compassions yearn. (How quick-sighted is love!) Mercy spies him a great way off, forgets his riotous courses, unnatural rebellion, horrid unthankfulness, debauched practices (not a word of these) but receives him with open Arms, clasps about his Neck, forgets the nastiness of his Rags, kisses the Lips that deserve to be loathed, the Lips that had been joined to Harlots, that had been commoners with the Swine, calls for the fat-

ted Calf, the best Robe, the Ring, the Shooes, the best cheer in Heavens Store, the best attire in Heavens Wardrobe, *Luke* 15. 6, 9, 23. yea the joy cannot be held in one breast, *&c.* others must be called to participate: the friends must meet and make merry. Angels must wait but the Prodigal must be set at the Table under his Fathers wing. He is the joy of the feast: He is the sweet subject of the Fathers delight. The Friends sympathize, but none knows the felicity the Father takes in his new born Son, whom he hath received from the dead. Methinks I hear the Musick and the Dancing at a distance. Oh the Melody of the Heavenly Choristers! I cannot learn the Song, *Rev.* 14. 3. But methinks I over-hear the burden, at which all the harmonious Quire with one consent strikes sweetly in, for thus goes the round at Heavens Table, *For this my Son was dead, and is alive again; was lost, and is found,* *Luke* 15. 23, 24, 32. I need not farther explain the parable. God is the Father, Christ the Cheer, his Righteousness the Robe, his Graces the Ornaments, Ministers, Saints, Angels the Friends and Servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcome Prodigal, the happy instance of all this grace, and blessed subject of this joy and love.

O Rock! Oh Adamant! What! not moved yet? not yet resolved to turn forthwith, and to close with mercy? I will try thee yet once again: If one were sent to thee from the dead, wouldst thou be perswaded? Why, hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my Fathers house, for I have five Brethren, that he may testifie unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent,* Luke 16. 27, 28, *&c.* Hear, O man, thy

thy Predecessors in impenitence Preach to thee from the infernal Gibbets, from the Flames, from the Rack, that thou shouldst repent. O look down into the bottomless Pit. Seest thou how the smoak of their torment ascendeth for ever and ever, *Rev.* 14. 11. How black are the Fiends? How furious are their Tormentors? 'Tis their only musick to hear how their miserable Patients roar, to hear their bones crack. 'Tis their meat and drink, to see how their flesh frieth and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning brass into their bowels, and the receptacles and ventricles of their hearts. What thinkest thou of those chains of darkness, of those instruments of cruelty? Canst thou be content to burn? Seest thou how the worm gnaweth, how the oven gloweth? how the fire rageth? What say'st thou to that River of Brimstone, that dark and horrible vault, that gulf of perdition? Wilt thou take up thy habitation here? O lay thine ear to the door of Hell. Heareſt thou the curses and blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat.* 22. 13. *Rev.* 16. 9. How do they roar and yell, and gnash their teeth? How deep are their groans? How feeling are their moans? How unconceivable are their miseries? If the shrieks of *Corah*, *Dathan*, and *Abiram*, were so terrible (when the Earth clave asunder, and opened her mouth, and swallowed them up, and all that appertained to them,) that all *Israel* fled at the cry of them, *Numb.* 16. 33, 34. Oh how fearful would the cry be, if God should take off the covering from the mouth of Hell, and let the cry of the damned ascend in all its terror among the Children of men? And of all their moans and miseries, this the piercing, killing emphasis and burden, *for ever, for ever*. Why, as God liveth, that mad

made thy soul, thou art but a few hours distant from all this, except thou repent and be converted.

Oh! I am even lost and swallowed up in the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in, if there be any thing righteous, any thing reasonable, this is it. If there be any thing in the world that may be called madness, and folly, and any thing that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not wilfully destroy thy self, to sit down and weigh, besides what hath been said, these following Motives, and let conscience speak, if it be not reason, that thou shouldst repent and turn.

1. *The God that made thee doth most graciously invite thee.*

First, *His most sweet and merciful nature doth invite thee*; Oh the kindness of God, his working bowels, his tender mercies! they are infinitely above our thoughts, higher than heaven, what can we do? Deeper than hell, what can we know? *Job* 11. 7, 8, 9. *He is full of compassion, and gracious; long suffering, and plenteous in mercy*, Psal. 86. 15. This is a great argument to perswade sinners to come in. *Turn unto the Lord your God, for he is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil.* If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder, if rebels should stand out; but never had Subjects such a gracious Prince, such Piety, Patience, Clemency, pity to deal with, as you have. *Who is a God like unto thee that pardoneth iniquity?* &c. *Mic.* 7. 18. Oh sinners: See what a God you have to deal with; if you will but turn, *He will turn again, and have*

have compassion on you, he will subdue your iniquities, and cast all your sins into the depth of the Sea, v. 19. *Return unto me, saith the Lord of Hosts, and I will return unto you,* Mal. 3. 7. Zech. 1. 3. Sinners do not fail in that they have too high thoughts of Gods mercies, but in that, 1. *They overlook his Justice.* 2. *They promise themselves mercy out of Gods way.* His mercy is beyond all imagination. *Isa.* 55. 9. great mercies, 1 *Chron.* 21. 13. manifold mercies, *Neh.* 9. 19. tender mercies, *Psal.* 25. 6. sure mercies, *Isa.* 55. 3. everlasting mercies, *Psal.* 103. 17. *Isa.* 54. 8. and all thine own, if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aside his terror, erected a Throne of Grace, holds forth the golden Scepter: Touch and live. Would a merciful man slay his enemy, when prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace? Much less will the merciful God. Study his Name, *Exod.* 34. 7. Read their experience, *Neh.* 9. 17.

Secondly, *His Soul encouraging calls and promises do invite thee.* Ah what an earnest suiter is mercy to thee! how lovingly, how instantly it calleth after thee! how passionately it wooeth thee! *Return, thou back-sliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity. Turn O back-sliding children, saith the Lord, for I am married unto you: return and I will heal your back-slidings. Thou hast plaid the Harlot with many Lovers, yet return unto me, saith the Lord,* Jer. 3. 11, 12, 13, 14, 22. *As I live, saith the Lord God, I have no pleasure in the death of the wicked but that he turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?* Ezek. 33. 11. *If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful*

ful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done shall he live. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God, wherfore turn your selves, and live ye, Ezek. 18. 21, 23, 30, 31, 32.

Oh melting, gracious words! The voice of a God, and not of a man! This is not the manner of men, for the offending Sovereign to sue to the offending traiterous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that to day you would hear his voice!

2. *The Doors of Heaven are thrown open to thee; The Everlasting Gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administred to thee.* Christ now bespeaks thee, (as she her Husband) *Arise and take possession*, 1 *Kings* 21. 15. View the glory of the other world as set forth in the map of the Gospel. Get thee up into *Pisgah* of the promises, and lift up thine eyes westward, northward, southward, and eastward, and see the good land that is beyond *Jordan*, and that goodly mountain. Behold the Paradise of God, watered with the streams of glory. Arise and walk through the land, in the length of it, and in the breadth of it, for all the land which thou seest, the Lord will give it to thee for ever, if thou wilt but return, *Gen.* 13. 14, 15, 17. Let me say to thee, as *Paul* to *Agrippa*, *Believest thou the Prophets?* If thou believest indeed, do but view what glorious things are spoken of the City of God, *Psal.* 87. 3. and know, that all this is here tendred in the name of God to thee. As verily as God is true it shall be

for

for ever thine, if thou wilt but throughly turn.

Behold the City of pure transparent Gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose temple is God. Believest thou this? if thou dost, art thou not worse than distracted that wilt not take possession, when the gates are flung open to thee, and thou art bid to enter? O ye sons of folly, will ye embrace the dunghills, and refuse the Kingdom? Behold, the Lord God taketh you up into the mountain, shews you the Kingdom of Heaven, and all the glory thereof, and tells you, *All this will I give you, if you will fall down and worship me:* If you will submit to mercy, accept my Son, and serve me in righteousness and holiness. *O fools, and slow of heart to believe!* will you court the harlot, will you seek and serve the world, and neglect the eternal glory? What! not enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you infidels and unbelievers. Why, what shall I think you? either you are desperate unbelievers that do not credit it, or stark distracted, that you know and believe the excellency and eternity of his glory, and yet do so fearfully neglect it. Surely you have no faith, or no reason; and I had almost said, conscience should tell you so, before I leave you.

Do but attend what is offered you, Oh blessed Kingdom! A Kingdom of glory, 1 *Thes.* 2. 1. a Kingdom of righteousness, 2 *Pet.* 3. 13. a Kingdom of peace, *Rom.* 14. 17. an everlasting Kingdom, 2 *Pet.* 1. 11. Here thou shalt dwell, here thou shalt reign for ever; and the Lord shall set thee in a throne of glory, *Mat.* 19. 28. and with his own hand shall set the Royal Diadem upon thine head, and give thee a Crown not of thorns (for there shall be no

sinning,

sinning nor suffering there, *Rev.* 21. 27. 22, 3, 4, 5.) not of Gold (for this shall be viler than the dirt in that day) but a Crown of Life, *James* 1. 12. a Crown of righteousness, 2 *Tim.* 4. 8. a Crown of glory, 1 *Pet.* 5. 4. Yea thou shalt put on glory as a robe, 1 *Cor.* 1. 15. 53. and shalt shine like the Sun in the firmament in the glory of thy Father, *Mat.* 13. 43. Look now upon thy dirty flesh, thy clay, thy worms meat: this very flesh, this lump, this carcase shall be brighter than the Stars, *Dan.* 12. 3. In short, thou shalt be made like unto the Angels of God, *Luke* 20. 36. and behold his face in righteousness, *Psal.* 17. 15. Look in now and tell me, dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou trample on the worlds esteem, and spit in the harlots face, and stop thine ears at her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and poverty, if it lie in thy way to Heaven, and follow the Lord with humble self-denyal, in a mortified and flesh-displeasing life? If so, all is thine, and that for ever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee whether thou art not distracted, or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made for ever.

3. *God*

3. *God will ſettle unſpeakable priviledges at preſent, upon thee,* 1 Cor. 3. 22. Heb. 12. 22, 23, 24. *Though the full of your bleſſedneſs ſhall be deferred till hereafter, yet God will give you no little things in hand.*

He will redeem you from your thraldom, *John* 8. 36. He will pluck you from the paw of the Lyon, *Col* 1. 13. the ſerpent ſhall bruiſe your heel, but you ſhall bruiſe his head, *Gen.* 3. 15. He ſhall deliver you from the preſent evil world, *Gal.* 1. 4. Proſperity ſhall not deſtroy you; Adverſity ſhall not ſeparate between him and you, *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Pſal.* 49. 15. and make the King of Terrors a meſſenger of peace to you. He will take out the curſe from the Croſs, *Pſal.* 119. 71. and make affliction the fining-pot, the fan, the phyſick, to blow off the chaff, purifie the metal, and purge the mind, *Dan.* 12. 10. *Iſa.* 27. 9. He will ſave you from the arreſt of the Law, and turn the curſe into a bleſſing to you, *Rom.* 6. 14. *Gal.* 3. 14. He hath the keys of hell and death, and ſhutteth that no man openeth, *Rev.* 3. 7. *and* 1, 18. and he will ſhut its mouth, as once he did the Lions, *Dan.* 6. 22. that you ſhall not be hurt of the ſecond death, *Rev.* 2. 11.

But he will not only ſave you from miſery, but inſtall you into unſpeakable prerogatives. He will beſtow himſelf upon you, he will be a friend unto unto you, and a father to you, 2 *Cor.* 6. 18. he will be a Sun and a Shield to you, *Pſal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be ſaid more? What you may expect that a God ſhould do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he ſhould do for her like a Prince, that ſhe may live in a ſuitable ſtate, and have an anſwerable dowry. He that hath a King for his Father or Friend, expects he ſhould do for him like a King. Alas,

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the Kings and Monarchs of the Earth, so much above you, are but like the painted Butter-flies amongst the rest of their kind, or the fair coloured Palmer-worm amongst the rest of the worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his Favourites, whatever Princes can do for theirs. He will give you grace and glory, and withhold no good thing from you, *Psal.* 84. 11. He will take you for his Sons and Daughters, and make you Heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you, *Jer.* 32. 40. He will justifie you from all that Law, Conscience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free access into his presence, and accept your persons, and receive your prayers, *Eph.* 3. 12. *Eph.* 1. 6. 1 *John* 5. 14. He will abide in you, and make you the men of his secrets, and hold a constant and friendly communion with you, *John* 14. 23. *John* 15. 15. 1 *John* 1. 3. His ear shall be open, his door open, his store open at all times to you. His blessing shall rest upon you, and he will make your enemies to serve you, and work about all things for good unto you, *Psal.* 115. 13. *Rom.* 8. 28.

4. *The Terms of mercy are brought as low, as possible, to you.* God hath stooped as low to sinners, as with honour he can. He will not be thought a fautor of sin, nor stain the glory of his holiness, and whither could he come lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant, *Jer.* 3. 13. *Mark* 5. 36. *Acts* 16. 31. *Acts* 3. 19. *Prov.* 28. 13. He doth not impose any thing unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the Tenour of the first Covenant by you. 1. *That you should fully satisfie*

satisfie the demands of Justice for past offences. 2. *That you should perform personally, perfectly, and perpetually the whole Law for the time to come.* Both these are to us impossible, *Rom.* 8. 3. But behold Gods gracious abatement in both. He doth not stand upon satisfaction, he is content to take off the surety (and he of his own providing too) what he might have exacted from you, 2 *Cor.* 5. 19. He declares himself to have received a ransom, *Job* 33. 24. 1 *Tim.* 2. 6. and that he expects nothing but that you should accept his Son, and he shall be righteousness and redemption to you, *John* 1. 12. 1 *Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and remit the rigour. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due) but is content to accept of sincerity, *Gen.* 17. 1. *Prov.* 11. 20. Though you cannot pay the full debt, he will accept you according to that which you have, and take willing for doing, and the purpose for the performance, 2 *Cor.* 8. 12. 2 *Chron.* 6. 8. *Heb.* 11. 17. and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marred in your hands.

Oh consider your Makers condescention. Let me say to you, as *Naaman*'s servant to him: *My Father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, when he saith unto thee, wash and be clean?* 2 Kings 5. 13. If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? Suppose it had been to spend all your days in sorrow in some howling Wilderness, or pine your selves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption,

demption, though theſe had been the conditions? Yea farther, if God ſhould have told you, you ſhould have fryed in the fire for millions of ages, or been ſo long tormented in Hell, would you not have gladly accepted it? Alas, all theſe are not ſo much as one ſand in the glaſs of eternity. If your offended Creator ſhould have held you but one year upon the rack, and then bid you come and forſake your ſins, accept Chriſt, and ſerve him a few years in ſelf-denial, or lie in this caſe for ever and ever: Do you think you ſhould have ſtuck at the offer, and diſputed the terms, and have been unreſolved, whether you were beſt to accept of the motion? O ſinner return and live; why ſhouldeſt thou die, when life is to be had for the taking, and mercy ſhould be beholding to thee (as it were) to be ſaved? Couldſt thou ſay indeed, *Lord, I know that thou waſt an hard man, Mat.* 25.24. thou hadſt ſome little excuſe; but when the God of Heaven hath ſtooped ſo low, and bated ſo far, if now thou ſhouldſt ſtand off, who ſhall plead for thee?

Obj. Notwithſtanding all theſe abatements, I am no more able to perform thoſe conditions, (in themſelves ſo eaſie) of faith and repentance, and ſincere obedience; than to ſatisfy and fulfil the Law.

Anſw. Theſe you may perform by Gods grace enabling, whereas the other are naturally impoſſible in this ſtate, even to believers themſelves. But let the next conſideration ſerve for a fuller anſwer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have ſtretched out my hand, and no man regarded, Prov.* 1.24. What though you are plunged into the ditch of that miſery, from which you can never get out? Chriſt offereth to help you out; he ſtretcheth his hand to you, and if you periſh, it is

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for refusing his help. *Behold I stand at the door, and knock: if any man open to me, I will come in,* Rev. 3. 20. What though you are poor, and wretched, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for your poverty, he tendreth you his righteousness, his graces, *I counsel thee to buy of me gold, that thou mayst be rich, and white rayment, that thou mayst be cloathed, and anoint thine eyes with eye-salve, that thou mayst see,* Rev. 3. 17, 18. Do you say the condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money, and without price, *Isa.* 55. 1. This buying is by begging, and seeking with diligence and constancy in the use of God's means, *Prov.* 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, Yea but my mind is blinded, and my heart is hardened from his fear? I answer, God doth offer to enlighten thy mind, and to teach thee his fear: that is presented to thy choice, *Prov.* 1. 29. *For that they hated knowledge, and did not choose the fear of the Lord.* So that now, if men live in ignorance and estrangement from the Lord, it is because *they will not understand, and desire not the knowledge of his ways,* Job 21. 14. *If thou cryest after knowledge, if thou seekest her as Silver,* &c. *Then shalt thou understand the fear of the Lord, and find the knowledge of God,* Prov. 2. 3, 4, 5. *Is not here a fair offer? Turn you at my reproof. Behold I will pour out my Spirit unto you,* Prov. 1. 23. Though of your selves you can do nothing, yet you may do all through his Spirit enabling you, and he doth offer assistance to you. God bids you *wash and make you clean,* Isa. 1. 16. you say you are unable as much as the Leopard to wash out his spots, *Jer.* 13. 23. yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own wilfulness, *Ezek.* 24. 13. *I have purged thee, and thou wast*

wast not purged, Jer. 13. 27. *O* Jerusalem, *wilt thou not be made clean? when shall it once be?* God doth wait when you will be made clean, when you will yield to his motions, and accept of his offers, and let him do for and in you, what you cannot do for your selves. You do not know how much God will do upon your importunity, if you will but be restless and instant with him, *Luke* 11. 8. *and* 18. 5.

If God hath not bound himself by express promise to wicked men, to give them grace in the diligent use of the means, yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect, at thy coming to find some relief? Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue that God will bestow these upon thee, if thou doest ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise God should but mock his poor creatures, to put them upon these self-denying endeavours, and then when they have put hard to it, and continued waiting upon him for grace, deny them at last. Surely if a sweet natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments, but these have swoln under my hands, and I hope the judicious reader will rather look upon the weight than the number.

The

The Conclusion of the whole.

AND now, my brethren, let me know your minds, What do you intend to do? Will you go on and die, or will you set upon a thorow and speedy conversion, and lay hold on eternal life? how long will you linger in *Sodom*? how long will you halt between two opinions? 1 *Kings* 18. 21. Are you not yet resolved whether Christ or *Barabbas*, whether Bliss or Torment, whether the land of *Cabul*, 1 *Kings* 9. 13. or the Paradise of God be the better choice? Is it a disputable case, whether the *Abana* and *Pharphar* of *Damascus*, be better than all the streams of *Eden*? or whether the vile puddle of sin, be to be preferred before the water of life, clear as Cristal, proceeding out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that Christ can? Will it stand by you to eternity? Will pleasures, titles, lands, treasures, descend with you? *Psal.* 49. 17. 1. *Tim.* 6. 7. If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish Children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa*, but almost perswaded? Why you are for ever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish you were as some others be, and could do as they can do. How long will you rest in idle wishes, and fruitless purposes? When will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he toll'd you on in the way of perdition? How many years have you been purposing

posing to amend? What if God should have taken you off this while?

Well, put me not off with a dilatory answer: Tell me not of hereafter. I must have your present consent. If you be not now resolved, while the Lord is treating with you, and wooing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put your names into his Covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labour is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your Lot, make your choice: *Now is the accepted time, now is the day of thy salvation; to day if you will hear his voice.* Why should not this be the day from whence thou shouldest be able to date thine happiness? Why shouldest thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *O that thou mightest know in this thy day, the things that belong unto thy peace, before they be hid from thine eyes! Luke* 19. 42. This is thy day, and 'tis but a day, *John* 9. 4. Others have had their day, and have received their doom; and now art thou brought upon the stage of this world, here to act thy part for a whole eternity. Remember, thou art now upon thy good behaviour for everlasting. If thou make not a wise choice now, thou art undone for ever. Look what thy present choice is, such must thine eternal condition be, *Luke* 10. 42. *Luke* 16. 25. - *Prov.* 1. 27, 28, 29.

And is it true indeed? is life and death at thy choice? yea 'tis as true as truth is, *Deut.* 30. 19.

why

why then, what hinders but that thou shouldest be happy? Nothing doth or can hinder, but thine own wilful neglect, or refusal. It was the passage of the *Eunuch* to *Philip*; *See here is water, what doth hinder me to be baptized?* So I may say to thee: see, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honourable and easie. O sinner, wilt thou burn with thy pardon by thee? Why do but forthwith give up thy consent to Christ, to renounce thy sins, deny thy self, take up the Yoak and the Cross, and thou carriest the day, Christ is thine, pardon, peace, life, blessedness, all are thine: and is not this an offer worth the embracing? Why shouldest thou hesitate, or doubtfully dispute about the case? Is it not past controversie, whether God be better *than sin, and glory better* than vanity? Why shouldest thou forsake thine own mercy, and sin against thine own life? When wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thy self of to morrow*, thou knowest not where this night may lodge thee, *Prov.* 27. 1.

Beloved, now the holy Spirit is striving with *you*. He will not always strive. Hast thou not felt thy heart warmed by the word, and been almost perswaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel*, who when the Lord called once and again, he knew not the voice of the Lord, 1 *Sam.* 3.6,7. but these motions and items are the offers, and essays, and calls, and strivings of the spirit. O take the advantage of the tide, and know the day of thy visitation.

Now the Lord Jesus stretcheth wide his arms to receive you. He beseecheth you by us. How movingly how meltingly, how pitifully, how passionately he calleth! The Church is put into a sudden extasie upon the sound of his voice, *The voice of my beloved, Cant.* 2. 8. O wilt thou turn a deaf ear to his voice? It is not the voice that breaketh the Cedars, and maketh the mountains to skip like a Calf, that shaketh the Wilderness, and divideth the flames of fire, it is not *Sinai*'s Thunder; but the soft and still voice. It is not the voice of Mount *Ebal*, a voice of cursing, and terror; but the voice of Mount *Gerizim*, the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War, but a message of peace from the King of peace, *Eph.* 6. 15. 2 *Cor.* 5. 18, 20. Methinks it should be with thee as with the Spouse; *My soul failed when he spake, Cant.* 5. 6. I may say to thee, O sinner, as *Martha* to her Sister, *The Master is come, and he calleth for thee, John* 11. 28. Oh now with *Mary* arise quickly, and come unto him. How sweet are his invitations! He cryeth in the open concourse, *If any man thirst let him come unto me and drink, John* 7. 37. *Prov.* 1. 21. He broacheth his own body for thee. O come and lay thy mouth to his side. How free is he! he excludeth none. *Whosoever will let him come and take the water of life freely.* Rev. 22. 17. *Whoso is simple, let him turn in hither. Come eat of my bread, drink of the wine which I have mingled. Forsake the foolish, and live,* Prov. 9. 4, 5, 6, *Come unto me,* &c. *Take my yoak upon you, and learn of me, and ye shall find rest unto your souls,* Mat. 11. 28, 29. *Him that cometh to me, I will in no wise cast out,* John 6. 37. How doth he bemoan the obstinate refuser? O Jerusalem, Jerusalem, *how often would I have gathered thy Children, as a Hen gathereth her Chickens under her wings, and ye would not!* Mat. 23. 37.

23. 37. *Behold me, behold me: I have stretched out my hands all the day to a rebellious people*, Isa. 65. 1, 2. O be perswaded now at last, to throw your selves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them, *Acts* 16. 39.) and beseecheth you to come out. If it were from a Palace, or a Paradise that Christ did call you, it were no wonder if you were unwilling (and yet how easily was *Adam* tolled from thence?) but it is from your prison Sirs, from your Chains, from the Dungeon, from the Darkness that he calleth you, *Isa.* 42. 6, 7. and yet will you not come? He calleth you unto liberty, *Gal.* 5. 13. and yet will you not hearken? His Yoak is easie, his Laws are Liberty, his Service Freedom, *Matth.* 11. 30. *James* 1. 25. 1 *Cor.* 7. 22. and (whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them, *Prov.* 3. 17. *Psal.* 119. 165. 1 *Pet.* 1. 8. *Psal.* 119. 103, 111.

Beloved, I am loth to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What! shall I leave you as I found you at last? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ? Alas, what shall I say? What shall I do? Will you turn off all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to perswade you, and yet must sit down, at last in disappointment? But it is a small matter that you turn me off: You put a slight upon the God that made you; you reject the bowels and beseechings of a Saviour,

viour, and will be found resisters of the Holy Ghost, *Acts* 7. 51. if you will not now be prevailed with to repent and be converted.

Well, though I have called you long, and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est.* Once more I shall call after regardless sinners, that, if it be possible, I may awaken them. *O earth, earth, earth, hear the word of the Lord,* Jer. 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold in the name of God I make open proclamation to you. *Hearken unto me, O ye children. Hear instruction, and be wise and refuse it not,* Prov. 8. 32. 33.

Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Incline your ear and come ye unto me; hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David, *Isai.* 55. 1, 2, 3.

Ho, every one that is sick of any manner of disease or torment, *Matth.* 4. 23, 24. or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Lo, here is he that *healeth all manner of sickness, and all manner of disease among the people.*

Ho, every one that is in debt, and every one that is in distress, and every one that is discontented, gather your selves unto Christ, and he will become a Captain over you. He will be your protection from the arrests of the Law; He will save you from the hand

hand of Justice. Behold he is an open sanctuary to you, he is a known Refuge, *Heb.* 6. 18. *Psal.* 48. 3. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eye-salve that thou may'st see, *Rev.* 3. 18. Away with thine excuses; thou art for ever lost, if thou continuest in this estate, 2 *Cor.* 4. 3. But accept of Christ for thy Prophet, and he will be a light unto thee, *Isa.* 42. 6. *Ephes.* 5. 14. Cry unto him for knowledge, study his word, take pains about the Principles of Religion, humble thy self before him, and he will teach thee his way, and make thee wise unto salvation, *Mat.* 13. 36. *Luke* 8. 9. *John* 5. 39. *Psal.* 25. 9. But if thou wilt not follow him, in the painful use of his means, but sit down, because thou hast but one talent, he will condemn thee for a wicked and slothful servant, *Mat.* 25. 24, 26.

Ho, every prophane sinner, come in and live: Return unto the Lord, and he will have mercy upon thee. Be intreated. Oh *return, come*: Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark* 3. 28. if thou wilt but throughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalen*; *yet put away thy Whoredoms out of thy sight, and thine adulteries from between thy breasts*, and give up thy self unto Christ, as a vessel of holiness, alone for his use, and then, *though thy sins be as scarlet, they shall be as wooll, and though they be as crimson, they shall be as white as snow*, Luke 7. 37. Hos. 2. 2. 1 Thes. 4. 4. Isa. 1. 18.

Hear, O ye drunkards, *How long will you be drunken? put away your wine*, 1 *Sam.* 1. 14. Though you have rolled in the vomit of your sin, take the vomit of repentance and heartily disgorge your beloved

lusts, and the Lord will receive you, 2 *Cor.* 6. 17. Give up your selves unto Christ, to live soberly, righteously and godly; embrace his righteousness; accept his government; and though you have been swine he will wash you, *Rev.* 3. 6.

Hear O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them, come in at wisdoms call, and choose her, and her ways, and you shall live, *Prov.* 9. 5, 6.

Hear, O ye scorners, hear the word of the Lord: Though you have made a sport at godliness, and the professors thereof; though you have made a scorn of Christ, and of his ways; yet, even to you doth he call, to gather you under the wings of his mercy, *Prov.* 1. 22, 33. In a word, though you should be found among the worst of that black roll, 1 *Cor.* 6. 9, 10. yet, upon your through Conversion, you shall be washed, you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, *ver.* 11.

Ho, every formal professor, that art but a lukewarm and dough-baked Christian, and restest in the form of godliness, give over thy halving, and thy halting, be a throughout Christian, and be zealous and repent, and then though thou hast been an offence to Christ's stomach, thou shalt be the joy of his heart, *Rev.* 3. 16, 19, 20.

And now bear witness, that mercy hath been offered you. *I call Heaven and Earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that you may live*, Deut. 30. 19. I can but woo you, and warn you: I cannot compel you to be happy, if I could, I would. What answer will you send me with to my Master? Let me speak unto you as *Abrahams* servant to them, *and now if you will deal kindly and truly with my Master,*

ster, tell me, Gen. 24. 49. O for such a happy answer, as *Rebekah* gave to them, *Gen.* 24. 57, 58. *And they said we will call the damsel, and inquire at her mouth: And they called* Rebekah, *and said unto her, Wilt thou go with this man? and she said I will go.* O that I had but thus much from you! Why should I be your accuser, *Mat.* 10. 14, 15. who thirst for your salvation? Why should the passionate pleadings and wooings of mercy be turned into the horrid aggravations of your obstinacy and additions to your misery? Judge in your selves. Do you not think their condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavours to recall them? Doubtless, *it shall be more tolerable for* Tyre *and* Sidon, *yea for* Sodom *and* Gomorrah, *in the day of Judgment, than for you*, Mat. 11. 22, 24.

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any Authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against your selves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain. Reprobate Silver shall men call them, because the Lord hath rejected them*, Jer. 6. 29, 30.

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work.

work. O thou that hast the Key of David, *that openest when no man shutteth, open thou this heart as thou didst* Lydia's *and let the King of glory enter in: And make this soul thy captive. Let not the tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines till he be resolved to forgo his sins, and to accept of life upon thy self-denying terms. In thy name, O Lord God, did I go forth to these Labours, in thy name do I shut them up. Let not all the time they have cost, be but lost hours; let not all the thoughts of heart, and all the pains that have been about them, be but lost labour. Lord put in thine hand into the heart of this Reader, and send thy Spirit as once thou didst* Philip, *to join himself to the Chariot of the Eunuch, while he was reading the word. And though I should never know it while I live, yet I beseech thee, Lord God, let it be found at that day, that some souls are converted by these labours, and let some be able to stand forth and say, that by these perswasions, they were won unto thee.* Amen, Amen. *Let him that readeth say,* Amen.

Mr. Alleine's *Counsel for Personal and Family-godliness.*

BEloved, I despair of ever bringing you to salvation without sanctification: Or possessing you of happiness, without perswading you to holiness. God knows I have not the least hope ever to see one of your faces in Heaven, except you be converted and sanctified, and exercise your selves unto godliness. I beseech you study personal godliness, and family-godliness.

1. Personal godliness. Let it be your first care to set up Christ in your hearts. See that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you wilfully, and deliberately, and ordinarily harbour any sin, you are undone. *Psal.*68.21. *Ezek.*18.20. See that you unfeignedly take the Laws of Christ, as the

rule of your words, thoughts, and actions; and subject your whole man, members and mind faithfully to him, *Psal.* 119.34. *Rom.* 6.13. If you have not a true respect to all Gods Commandments, you are unsound at heart. *Psal.* 119.6. Oh study to get the Image and impress of Christ upon you within. Begin with your hearts, else you build without a foundation. Labour to get a saving change within! or else all external performances will be to no purpose. And then study to shew forth the power of godliness in the life. Let Piety be your first and great business. 'Tis the highest point of Justice, to give God his due. Beware that none of you be a Prayer-less person; for that is a most certain discovery of a Christless and a graceless person, of one that is a very Stranger to the fear of God. *Psal.* 14.4. *Job* 15.4. Suffer not your Bibles to gather dust. See that you converse daily with the word, *John* 5.39. That man can never lay claim to blessedness, whose delight is not in the Law of the Lord, *Psal.* 1.1,2. Let meditation and self-examination be your daily exercise.

But Piety, without Charity, is but the half of Christianity, or rather impious hypocrisie. We may not divide the *Tables*. See therefore that you do Justly, and love mercy, and let Equity and Charity run like an even thread, throughout all your dealings. Be you temperate in all things, and let Chastity and Sobriety be your undivided companions. Let Truth and Purity, Seriousness and Modesty, Heavenliness and Gravity, be the constant ornaments of your speech. Let patience and humility, simplicity and sincerity, shine out in all the parts of your conversations. See that you forget and forgive wrongs, and requite them with kindness, as you would be found children of the most High. Be merciful in your censures, and put the most favourable construction upon your brethrens carriage, that their Actions will reasonably bear. Be slow

in promising, punctual in fulfilling. Let meekness and innocency; affableness, yieldingness and courtesie, commend your conversations to all men. Let none of your relations want that love and loyalty, that reverence and duty, that tenderness, care and vigilancy, which their several places and capacities call for. This is throughout godliness. I charge you before the most high God, that none of you be found a swearer, or a lyar, a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer: For I denounce unto you from the living God, that destruction and damnation is the end of all such, *Prov.* 13.20 *Jam.* 5.12. *Rev.* 21.8. 1 *Cor.* 6.9, 10 *Gal.* 5.19, 20, 21.

2. Family godliness. He that hath set up Christ in his heart, will be sure to study to set him up in his house. Let every family with you be a Christian Church; 1 *Cor.* 16. 19. every house a house of prayer; let every householder say, with *Joshua, I and my house will serve the Lord*; Josh. 24. 15. and resolve with *David, I will walk within my house with a perfect heart*, Psal. 101. 2. Let me press upon you a few duties. In general,

First, Let Religion be in your families, not as a matter by the by (to be minded at leisure, when the world will give you leave) but the standing business of the house. Let them have your prayers as duly as their meals. Is there any of your families, but have time for their taking food? wretched man! canst thou find time to eat in, and not find time to pray in?

Secondly, Settle it upon your hearts, that your souls are bound up in the souls of your family. They are committed unto you, and (if they be lost through your neglect) will be required at your hands. Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet bestir thy self for them, that their blood be not found in thy skirts? wilt thou do no more for immortal souls than thou wilt do for thy beasts that perish? what dost thou do for thy children, and servants? thou provideſt meat and drink for them, agreeable to their nature, and dost thou not the same for thy beasts? thou givest them medicines, and cherishest them when they be sick, and dost thou not as much for thy swine? More particularly,

1. Let the solemn reading of the word and singing of Psalms, be your family exercises, *Isa.* 34. 16. *Joh.* 5. 39. *Psal.* 118. 15. [See Christ singing with his family, *viz.* his Disciples, *Mat.* 26. 30 *Lu.* 9. 18.]

2. Let every person in your families be duly called to an account, of their profiting by the word heard or read, as they be about doing your own business. This is a duty of consequence unspeakable, and would be a means to bring those under your charge, to remember

ber and profit by what they receive. See Christs example in calling his family to an account, *Mat.* 16, 11, 19, 15.

3. Often take an account of the souls under your care, concerning their Spiritual estates; [Herein you must be followers of Christ, *Mat.* 13.10,36,51. *Mark* 4 10,11.] make inquiry into their conditions, insist much upon the sinfulness and misery of their natural estate, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage beginnings. Follow them earnestly, and let them have no quiet for you, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected. Doth not Conscience say, thou art the Man?

4. Look to the strict sanctifying of the Sabbath by all your households, *Exod.* 20.19. *Lev.* 23.3. Many poor families have little time else. O improve but your Sabbath days as diligently in labouring for knowledge, and doing your Makers work, as you do the other days in doing your own work, and I doubt not but you may come to some proficiency.

5. Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all your families, *Psal.* 92.1, 2. *Exod.* 30. 7, 8. *Luke* 1.9,10. Beware they be not found among the families that call not upon Gods name, for why should there be wrath from the Lord upon your families? *Jer.*10.25. O miserable families, without God in the world, that are without family Prayer! what have you so many family sins, family wants, family mercies, what! and yet no family Prayers? how do you pray with all prayer and supplication, if you do not with family Prayer? *Eph.*6.18. Say not, I have no time, What, hast thou all thy time on purpose to serve God, and save thy soul? and yet is this it for which thou canst find no time? find but a heart, and I will find time. Pinch out of your meals, and sleep, rather than want for Prayer. Say not, My business will not give leave. This is the greatest business to save thy self, and the souls committed to thee. Besides, a whet will be no let. In a word the blessing of all is to be got by prayer, *Jer.*29.11,12. 2 *Sam.*7.29. and what is thy business without Gods blessing? say not, I am not able. Use the one talent, and God will increase, *Mat.*25.24, &c. Helps are to be had, till thou art better able. But if there be no other remedy, thou must join with thine abler neighbour. God hath special regard to joint-prayer, *Jam.*5. 4. to 19. *Acts* 12. 5,10,12. 2 *Cor.*1.11. and therefore you must improve family advantages for the performing of it.

6. Put every one in your families upon private prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by minding them of their sins, wants, and mercies, the materials

of

of prayer. This was the practice of *John,* and of Jesus; *Luke* 11. 1, 2, &c.

7. Set up Catechising in your families, at the least once every week. Have you no dread of the Almighties charge, that you should *teach these things diligently to your children, and talk of them as you sit in your houses,* &c. Deut. 6 6,7,8,9. & 4.9,10. & 11 18,19, 20. and *train them up in the way wherein they should go,* Prov. 22.6. the margin. Hath God so commended *Abraham,* that he would teach *his children and household,* Gen. 18.19. and that he had many *instructed Servants,* Gen. 14. 14. see the margin, and given such a promise to him thereupon, and will not you put in for a share, neither in the praise, nor the promise? Hath Christ honoured Catechising with his presence, *Lu.* 2.46. and will you not own it with your practice? Say not, they are careless, and will not learn: What have you your authority for, if not to use it for God, and the good of their souls? You will call them up and force them to do your work; and should you not at least be as zealous in putting them upon Gods work? say not, they are dull, and are not capable: If they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them to learn how to work; and can they not learn as well how to live! Are they capable of the mysteries of your Trade, and are they not capable of the plain Principles of Religion? well, as ever you would see the growth of Religion, the cure of Ignorance, the remedy of Prophaneness, the downfal of Error, fulfil you my joy in going through with this duty.

Will you answer the calls of divine providence? would you remove the incumbent, or prevent the impending calamities? would you plant nurseries for the Church of God? would you that God should build your houses, and bless your substance? would you that your children should bless you? that your servants should bless you? Oh then set up Piety in your families as ever you would be blessed, or be a blessing; let your hearts and your houses be the temples of the living God, in which his worship (according to all the fore mentioned directions) may be, with constancy, reverently performed. Prov. 29. 1. *He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy.* Oh be wise in time that you be not miserable to Eternity.

Books lately Printed for Tho. Parkhurst, *&c.*

1. A Discourse concerning Old Age tending to the Instruction, Caution and Comfort to the Aged. By *Rich. Steel* Minister of the Gospel.

2. BAptismal Bonds Renewed, being some Meditations on *Psalm* 50. 5. By *O. Heywood* M. A.

FINIS.

THE GROUNDS AND PRINCIPLES OF Christian Religion,

Contained in a

Short CATECHISM.

With the Proofs thereof out of the Scriptures.

LONDON,
Printed, *Anno Dom.* 1687.

THE GROUNDS AND PRINCIPLES OF Christian Religion.

Quest.

What is the chief end of Man?

A. Mans chief End is to glorifie God, *a* and to enjoy him for *b* ever.

Q. *What Rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only Rule to direct us how we may glorifie and enjoy *d* him.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of *e* man.

Q. *What is God?*

A. God is a *f* Spirit, *g* infinite, *h* eternal, and *i* unchangeable in his *k* being, *l* wisdom,

a 1 *Cor.* 10. 31. *Rom.* 11. 36.
b *Psal.* 73. 24, to the end.
c 2 *Tim.* 3. 16.
d *Eph.* 2. 20.
1 *Joh.* 1. 3, 14.
e 2 *Tim.* 1. 13. & 3. 16.
f *John* 4. 24.
g *Exod.* 3. 14.
h *Psal.* 147. 5.
i *Apoc.* 4. 8.
k *Apoc.* 15. 4.
l *Exod.* 34. 6, 7.

m *Job* 11.7,8,9. dom, *m* power, *n* holineſs, juſtice, goodneſs and *o* truth.

n *Pſal.* 93. 5.

o *Jam.* 1. 17.

Q. *Are there more Gods than one?*

p *Deut.* 6. 4. *Jer.* 10. 10.

A. There is but one only, the living and true *p* God.

Q. *How many perſons are there in the Godhead?*

A. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one God, the ſame in ſubſtance, equal in power and

q 1 *Joh.* 5. 7. *Mat.* 28. 19.

q glory.

Q. *What are the Decrees of God?*

A. The Decrees of God are his eternal purpoſe, according to the counſel of his own Will, whereby for his own Glory he hath fore-ordained whatſoever ſhall come

r *Eph.* 1.4, 11. *Rom.* 9. 22, 25.

to *r* paſs.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence.

Q. *What is the work of Creation?*

A. The work of Creation is Gods making all things of nothing by the word of his power, in the ſpace of ſix dayes, and

f *Gen.* 1. cap. *Heb.* 11. 3.

all very *f* good.

Q. *How did God Create Man?*

A. God created Man, Male and Female, after his own Image, in knowledge, righteouſneſs, and holineſs, with dominion over the *t* creatures.

t *Gen.* 1. 26, 27, 28. *Col.* 3. 10. *Eph.* 4. 24.

Q. *What are Gods works of Providence?*

A. Gods works of Providence are, his moſt *u* holy, *w* wiſe and *x* powerful preſerving and governing all his creatures and all their *y* actions.

u *Pſal.* 145.17. w *Pſal.* 104.24. *Iſa.* 28. 29. x *Pſal.* 103.19. *Mat.* 10. 29, 30, 31.

Q. *What ſpecial act of Providence did God exerciſe towards Man in the eſtate wherein he was created?*

A. When God had created Man, he en-

y *Heb.* 1. 3.

tered

tered into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of z death.

z *Gal.* 3. 12.

Q. *Did our first Parents continue in the estate wherein they were created?*

Gen. 2. 17.

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against *a* God.

a *Gen.* 26. 7, 8, 13.

Q. *What is sin?*

Eccl. 7. 29.

A. Sin is any want of conformity unto, or transgression of the Law of *b* God.

b 1 *John* 3. 4.

Q. *What was the sin whereby our first Parents fell from the Estate wherein they were created?*

A. The sin whereby our first Parents fell from the estate wherein they were created, was the eating of the forbidden *c* fruit.

c *Gen.* 3. 6, 12.

Q. *Did all mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his Posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first *d* transgression.

d *Gen.* 2. 16, 17. *Rom.* 5. 12. 1 *Cor.* 15. 21, 22.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of Sin and *e* misery.

e *Rom.* 18. 19.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The Sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from *f* it.

f *Rom.* 5. 18, 19.

Q. *What is the misery of that estate whereinto man fell?*

g *Gen.* 3. 8, 10, 14. h *Eph.* 2. 2, 3. *Gal.* 3. 10. i *Lam.* 3. 19. *Rom.* 6. 23. *Mat.* 25. 41. 46.

A. All Mankind by their fall, lost Communion with *g* God, are under his wrath and *h* curse, and so made liable to all miseries in this life, to death it self, and to the pains of Hell for *i* ever.

Q. [*Did God leave all Mankind to perish in the estate of sin and misery?*]

k *Eph.* 1. 4.

A. God having out of his meer good pleasure, from all eternity, elected some to everlasting *k* life, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation, by a *l* Redeemer.

l *Rom.* 3. 20, 21, 22. *Gal.* 3. 21, 22. m 1 *Tim.* 2. 5, 6. n *John* 1. 14. *Gal.* 4. 4.

Q. [*Who is the Redeemer of Gods Elect?*]

A. The only Redeemer of Gods Elect is the Lord Jesus *m* Christ, who being the eternal Son of God, became *n* man, and so was, and continueth to be God and man, in two distinct Natures, and one person for *o* ever.

o *Rom.* 9. 5. *Luk.* 1. 35. *Col.* 2. 9. *Heb.* 7. 24, 25. p *Heb.* 2. 14, 16. & 10. 5. q *Mat.* 26. 38. r *Luk.* 1. 27. 31. 35, 42. *Gal.* 4. 4. f *Heb.* 4. 15. & 7. 20.

Q. *How did Christ being the Son of God, become Man?*

A. Christ the Son of God became Man, by taking to himself a *p* true body, and a reasonable *q* soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of *r* her without *f* sin.

t *Acts* 3. 22. *Heb.* 12. 25. *Heb.* 5. 6. *Psal.* 2. 6.

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Office of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and *t* Exaltation.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ

A. Christ executeth the Office of a Prophet in revealing to us by his Word and Spirit the Will of God for our *u* salvation.

u *Joh.* 1. 18.

Q. *How doth Christ execute the Office of a Priest?*

1 *Pet.* 1. 10, 11, 12.

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfie Divine *w* Justice, and reconcile us to *x* God, and in making continual Intercession for *y* us.

Joh. 15. 15. & 20. 31.
w *Heb.* 9. 14. 28.
x *Heb.* 2. 27.
y *Heb.* 7. 24. 25.

Q. *How doth Christ execute the Office of a King?*

z *Acts* 15. 14, 15, 16.

A. Christ executeth the Office of a King in subduing us to *z* himself, in ruling *a* and defending *b* us, and in restraining and conquering all his and our *c* enemies.

a *Isa.* 33. 22.
b *Isa.* 32. 1, 2.
c 1 *Cor.* 15. 25. *Psal.* 110. per totum.

Q. *Wherein did Christs Humiliation consist?*

A. Christs Humiliation consisted in his being born, and that in a low *d* condition, made under the *e* Law, undergoing the miseries of this *f* life, the wrath of *g* God, and the cursed death of the *h* Cross, in being *i* buried, and continuing under the power of death for a *k* time.

d *Luk.* 2. 7.
e *Gal.* 4. 4.
f *Heb.* 12. 2, 3. *Isa.* 53. 2, 3.
g *Luk.* 22. 44. *Mat.* 27 46.
h *Phil.* 2. 8.

Q. *Wherein consists Christs Exaltation?*

i 1 *Cor.* 15. 3.

A. Christs Exaltation consisteth in his rising again from the dead on the third *l* day, in ascending up into *m* Heaven, in sitting at the right hand of God the *n* Father, and in coming to judge the World at the last *o* day.

k *Act.* 2. 24, 25, 26, 27, 31.
l 1 *Cor.* 15. 4.
m *Mar.* 16, 19.
n *Eph.* 1. 20.
o *Acts* 1. 11. & 17. 31.

Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to *p* us, by his holy *q* Spirit.

p *Tit.* 3. 5, 6.
q *Joh.* 1. 11, 12.

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

r *Eph.* 1.13,14. *Joh.* 7. 39. *Eph.* 2. 8.

A. The Spirit applyeth to us the Redemption purchased by Christ, by working *r* faith in us, and thereby uniting us to Christ in our effectual *s* calling.

s *Eph.* 3. 17.

Q. *What is effectual calling?*

t 1 *Cor.* 1. 9. 2 *Thes.* 2. 3,14. u *Acts* 2. 37. w *Acts* 26. 18. x *Ezech.* 36,26, 27. v *Joh.* 6.44,45. *Phil.* 2. 13.

A. Effectual calling is the work of Gods *t* Spirit, whereby convincing us of our sin, and *u* misery, enlightning our minds in the knowledge of *w* Christ, and renewing our *x* wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the *y* Gospel.

Q. *What benefits do they that are effectually called partake of in this life?*

z *Rom.* 8. 30. a *Eph.* 1. 5. b 1 *Cor.* 1. 30.

A. They that are effectually called do in this life partake of *z* Justification, *a* Adoption, Sanctification, and the several benefits which in this life do either accompany or flow from *b* them.

Q. *What is Justification?*

c *Rom.* 3 15.26. & 7. 6, 7, 8. d 2 *Cor.* 5. 21. *Eph.* 1. 7. e *Rom.* 5.3,28, 29. f *Gal.* 2. 16. *Phil.* 3. 9.

A. Justification is an act of Gods free *c* grace, wherein he pardoneth all our sins, and accepteth us as righteous in his *d* sight, only for the righteousness of Christ imputed to *e* us, and received by faith *f* alone.

g 1 *John* 3. 18. h *John* 1. 12. *Rom.* 8. 17. i *John* 3. 1.

Q. *What is Adoption?*

A. Adoption is an act of Gods free grace, whereby we are received into the *g* number, and have a right to all the priviledges of the Sons of *h* God.

Q. *What is Sanctification?*

i 2 *Thes.* 2. 13. k *Eph.* 4.23,24. 2 *Tim.* 2. 13. *Rom.* 8. 1.

A. Sanctification is the work of Gods free *i* grace, whereby we are renewed in the whole man after the Image of God, *k* and are enabled more and more to die unto sin, and live unto righteousness.

Q. *What are the benefits which in this life do*

do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are assurance of Gods love, peace of *m* conscience, joy in the holy *n* Ghost, increase of *o* grace, and perseverance therein to the *p* end.

Q. *What benefits do believers receive from Christ at their death?*

A. The Souls of believers are at their death made perfect *q* in holiness, and do immediately pass into *r* glory, and their bodies being still united to *s* Christ, do rest in their graves *t* till the *u* Resurrection.

Q. *What benefits do believers receive from Christ at the Resurrection?*

A. At the Resurrection, believers being raised up to *w* glory, shall be openly acknowledged, and acquitted in the day of *x* Judgment, and made perfectly blessed in the full enjoying of *y* God to all eternity *z*.

Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed *a* will.

Q. *What did God at first reveal to Man for the Rule of his Obedience?*

A. The Rule which God at first revealed to man for his Obedience, was the Moral *b* Law.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten *c* Commandments.

Q. *What is the sum of the ten commandments?*

A. The sum of the Ten Commandments, is, to love the Lord our God with all our

m *Rom.* 5. 2, 4.
n *Rom.* 14. 17.
o *Prov.* 4. 18.
p 1 *Joh.* 5. 13.
1 *Pet.* 1. 5.
q *Heb.* 12. 23.
r 2 *Cor.* 1. 6, 8. *Phil.* 1. 2.
s *Luk.* 23. 43.
1 *Thes.* 4. 14.
t *Isa.* 57. 2.
u *John* 19. 26, 27.
w 1 *Cor.* 15. 43.
x *Mat.* 25. 23. *Mat.* 10. 32.
y 1 *John* 3. 1 *Cor.* 23. 2.
z 1 *Thes.* 4. 17, 18.
a *Mich.* 6. 8. 1 *Sam.* 15. 2.
b *Rom.* 2. 14, 15. & 10. 5.
c *Deut.* 10. 4. *Mat.* 19. 19.

heart, with all our soul, with all our strength, and with all our mind, and our
d *Mat.* 22. 37, 38, 39, 40. Neighbours as our *d* selves.

Q. *What is the Preface to the Ten Commandments?*

A. The Preface to the ten Commandments is in these words, e *I am the Lord thy God which have brought thee out of the Land of* Egypt, *out of the House of Bondage.*
e *Exod.* 20. 2.

Q. *What doth the Preface of the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our * God and Redeemer, therefore we are bound to keep all his *f* Commandments.
* *Deut.* 11. 1.
f *Luk.* 1. 74. 75. 1 *Pet.* 1. 15, 16, 17, 18, 19.

Q. *Which is the first Commandment?*

A. The first Commandment is, [*Thou shalt have no other Gods before* g *me.*]
g *Exod.* 20. 3.

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our *h* God, and to worship and glorifie Him *i* accordingly.
h 1 *Chr.* 28. 9. *Deut.* 26. 17.
i *Mic.* 4. 10.

Q. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the *k* denying, or not worshipping and glorifying the true *l* God, as God and our *m* God, and the giving that Worship and Glory to any other, which is due to him *n* alone.
k *Psal.* 14. 1.
l *Rom.* 1. 21.
m *Psal.* 81. 10, 11.
n *Rom.* 1. 25, 26.

Q. *What are we especially taught by these words,* [Before me] *in the first Commandment?*

A. These words, [*Before me,*] in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the Sin of having any other *o* God.
o *Ezek.* 8. 5. to the end.

Q. *Which*

Q. *Which is the second Commandment?*

A. The second Commandment is, [*Thou shalt not make unto thee any graven Image, or the likeness of any thing, that is in the Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my* p *Commandments.*]

Q. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observing and keeping pure and entire all such Religious Worship and Ordinances as God hath appointed in his *q* Word.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by *r* Images, or any other way not appointed in his Word.

Q. *What are the Reasons annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment, are Gods Sovereignty over *t* us, his propriety in *u* us, and the zeal he hath to his own *w* Worship.

Q. *Which is the third Commandment?*

A. The third Commandment is, [*Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in* x *vain.*

Q. *What is required in the third Commandment?*

p Exod. 20.4, 5, 6.

q Deut. 32. 46. *Mat.* 28. 20. *Act.* 2. 42.

*r Deut.*4.15,16, 17, 18, 19. *Exod.*32.5,8.

s Deut. 12. 13. 32.

t Ps. 95.2,3,6.

*u Psal.*145.11.

*w Exod.*34.13, 14.

*x Exod.*20.7.

A. The

A. The third Commandment requireth
y *Mat.* 6. 9. *Deut.* 28. 58. the holy and reverend use of Gods *y* Names,
z *Psal.* 68. 4. *z* Titles, *a* Attributes, *b* Ordinances, *c* Word and *d* Works.

a *Apoc.* 15. 3, 4. Q. *What is forbidden in the third Com-*
b *Mal.* 1. 11, 14. *mandment?*
c *Psal.* 138. 1, 2. *A.* The third Commandment forbiddeth
d *Job* 36. 24. all prophaning or abusing of any thing
e *Mal.* 2. 6, 7. whereby God makes himself *e* known.
11. & 2. 2. & 13. 14. Q. *What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suf-
f 1 *Sam.* 2. 12. 17. 22. 29. 1 *Sam.* 3. 13. fer them to escape his righteous *f* Judgment.

Q. *Which is the fourth Commandment?*

Deut. 28. 58, 59. *A.* The fourth Commandment is, [*Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the stranger that is within thy gates: For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the*
g *Exod.* 20. 8, 9. 10, 11. *Seventh day and* g *hallowed it.*]

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven to be a holy Sab-
h *Deut.* 5. 7, 13, 14. bath to *h* himself.

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath. *i*

Q. *How is the Sabbath to be Sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that *k* day, even from such worldly employments and recreations as are lawful on other *l* dayes, and spending the whole time in the publick and private Exercises of God's *m* Worship, except so much as is to be taken up in the works of necessity and *n* mercy.

Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbideth the *o* omission or careless performance of the Duties required, and the profaning the day by *p* Idleness, or doing that which is in it self *q* sinful, or by unnecessary thoughts, words, or works, about worldly Employments or *r* Recreations.

Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own *s* Imployments, his challenging a special propriety in the seventh, his own example, and his blessing the *t* Sabbath day.

Q. *Which is the fifth Commandment?*

A. The fifth *u* Commandment is, [*Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee.*]

i *Gen.* 2. 2, 3. 1 *Cor.* 16. 1, 2. *Act.* 20. 7.

k *Ex.* 20. 8. 12.

l *Exod.* 16. 25, 26, 27, 28. *Neh.* 13. 15, 16, 17, 18, 19, 20, 21, 22.

m *Mat.* 12. 1. to 13.

n *Luk.* 4. 16. *Act.* 20. 7.

o *Psal.* 92. *Tit.* *Isa.* 66. 23. *Ezek.* 22. 26. *Amos* 8. 5. *Mal.* 1. 13.

p *Act.* 20. 7.

q *Ezek.* 23. 38

r *Jer.* 17. 24, 25 26.

Isa. 58. 13.

s *Exod.* 20. 9.

t *Exod.* 20. 11

u *Exod.* 20. 12

Q. *What*

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their several places, and Relations, as *w* superiours, *x* inferiours, or *y* equals.

w Eph. 5. 21.
x 1 Pet. 2. 17.
y Rom. 12. 10.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongeth to every one in their several places and *z* relations.

z Mat. 15. 4,5.6. Ezech. 34. 2,3, 4, 5,6. Rom. 13. 8.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is, a Promise of long life and prosperity (as far as it shall serve for gods glory and their own good) to all such as keep this *a* Commandment.

a Deut. 5. 16. Eph. 6. 2,3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [*Thou shalt not* b *kill.*]

b Exod. 20. 13.

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own *c* life, and the life of *d* others.

c Eph. 5. 28, 29. *d* 1 King. 18. 4.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away our own life, or the life of our neighbour unjustly, and whatsoever tendeth *e* thereunto.

e Acts 16. 28. Gen. 9. 6.

Q. Which is the seventh Commandment?

A The seventh Commandment is, [*Thou shalt not commit* f *adultery?*]

f Exod. 20. 14.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own, and our Neighbours chastity, in heart, *f* speech, and *g* behaviour.

f 1 Cor. 7. 2, 3, 5, 34. 36.
g Col. 4. 6. 1 Pet. 3. 2.

Q. What is forbidden in the seventh Commandment?

Q. The seventh Commandment *h* forbiddeth all unchaste thoughts, words, and actions.

h Mat. 15. 19. & 5. 28. Eph. 5. 3, 4.

Q. What is the eighth Commandment?

A. The eighth Commandment is, [*Thou shalt not i steal.*]

i Exod. 20. 15.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth, and outward Estate of our selves and *k* others.

k Gen. 30. 30. 1 Tim. 5. 8.

Q. What is forbidden in the eighth Commandment?

Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5.

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own or our Neighbours wealth or outward *l* Estate.

Exod. 23. 4, 5. *l* Gen. 47. 14, 20. Prov. 21. 17. & 23. 20, 21. & 28. 19.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [*Thou shalt not bear false witness against thy* m *Neighbour.*]

Eph. 4. 28. *m* Exod. 20. 16.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and *n* man, and of our own, and our neighbours good *o* name, especially in witness-bearing *p*.

n Zech. 8. 16. *o* 3 Joh. v. 2. *p* Prov. 14. 5, 6.

Q. What

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our Neighbours good *q* name.

q 1 *Sam.* 11. 28. *Lev.* 19. 16. *Psal.* 15. 3.

Q. Which is the tenth Commandment?

A. The tenth Commandment is; [*Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours.*]

r *Exod* 20. 17.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own *s* condition, with a right and charitable frame of Spirit towards our neighbour, and all that is *t* his.

s *Heb.* 13. 5. 1 *Tim.* 6. 6. t *Job* 31. 29. *Rom.* 12. 15. 1 *Tim.* 1. 5. 1 *Cor.* 13. 4, 5, 6, 7.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own *x* estate, envying or grieving at the good of our *w* neighbour, and all inordinate motions and affections to any thing that is *x* his.

u 1 *King.* 21. 4. *Esth.* 5. 13. 1 *Cor.* 10. 10. w *Gal.* 5. 6. *Lam.* 3. 14, 16. x *Rom.* 7. 7, 8. & 13. 9. *Deut.* 5. 21.

Q. Is any man able perfectly to keep the Commandments of God?

A. No meer man since the fall is able in this life perfectly to keep the Commandments of God; *y* but doth daily break them in thought, word, and *z* deed.

y *Eccl.* 7. 20. 1 *Joh.* 18. 10. *Gal.* 5. 17. z *Gen.* 6. 5. & 8. 21. *Rom.* 3. 9. *to* 21. *Jam.* 3. 1. *to* 13.

Q. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than *a* others.

a *Ezek.* 8. 6. 13. 15. *Joh.* 19. 11. *Ps.* 78. 17, 32, 56

Q. What doth every sin deserve?

A. Every

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to *b* come.

b *Eph.* 5. 6. *Gal.* 3. 10. *Lam.* 3. 39. *Mat.* 25. 41.

Q. What doth God require of us, that we may escape the wrath and curse due unto us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all outward means whereby Christ communicateth to us the benefits of *d* Redemption.

c *Acts* 20. 21.

d *Prov.* 2. 1. *to* 6 *and* 8. 33. *to the end.* *Isa.* 55. 3.

Q. What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving *e* grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the *f* Gospel.

e *H.b.* 10. 39.

f *John* 1. 12. *Isa.* 33. 22.

Q. What is Repentance unto life?

A. Repentance unto life, is a saving *g* grace, whereby a sinner out of a true sense of his *h* sin, and apprehension of the mercy of God in *i* Christ, doth with grief and hatred of his sin, turn from it unto *k* God, with full purpose of, and endeavours after *l* new obedience.

Phil. 3. 19. *Gal.* 2. 10.

g *Acts* 11. 18.

h *Acts* 2. 37, 38.

13 *Joh.* 2. 12. *Jer.* 2. 12.

k *Jer.* 31. 18, 19. *Ezek.* 36. 31.

l 2 *Cor.* 7. 11. *Isa.* 1. 16, 17.

Q. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer: all which are made effectual to the Elect for *m* Salvation.

m *Mat.* 28. 19, 20. *Act.* 2. 42, 46, 47.

Q. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through Faith unto *n* Salvation.

n Neh. 8. 8. 1 Cor. 14. 24, 25. Act. 6. 8. Psal. 19. 8. Act. 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. Rom. 10. 13, 14, 15, 16. 17. and 1. 16.

Q. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto with *o* diligence, preparation *p* and *q* prayer, receive it with faith and *r* love, lay it up in our *s* hearts, and practice it in our *t* lives.

o 1 Pet. 1. 1, 2. *p* Psal. 19. 18. *q* Prov. 8 34. *r* Heb. 4. 10. 2 Thes. 2. 10. *s* Psal. 119. 11. *t* Luk. 8. 15. Jam. 1. 25.

Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth administer them, but onely by the blessing of *u* Christ, and the working of the Spirit in them, that by faith receive *w* them.

u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6, 7. *w* 1 Cor. 12. 13.

Q. What is a Sacrament?

A. A Sacrament is an Holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed and applyed to *x* Believers.

x Gen. 17. 7. Exod. 12. cap. 1 Cor. 11. 23, 26.

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New-Testament are *y* Baptism, and the Lords *z* Supper.

y Mat. 28. 9. *z* Mat. 26. 26. 27, 28.

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with Water, in the Name of the Father, and of the Son, and of the holy *a* Ghost, doth signifie and seal our ingrafting into Christ and partaking of the

a Mat. 18. 19.

the benefits of the Covenant of Grace, and our ingagement to be the *b* Lords.

b Rom. 6. 4. Gal. 3. 27.

Q. To whom is Baptiſm to be Adminiſtred?

A. Baptiſme is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and obedience to *c* him; but the Infants of ſuch as are members of the viſible Church are to be *d* baptized.

c Act. 8. 36, 37. & 2. 38.
d Act. 2. 38. 39. Gen. 17. 10, Col. 2. 11, 12. 1 Cor. 7. 14.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporal and a carnal manner, but by Faith made partakers of his Body and Blood, with all his benefits, to their ſpiritual nouriſhment, and growth in *e* grace.

e 1 Cor. 11. 23, 24, 25, 26. and 10. 16.

Q. What is required in the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledge to diſcern the Lords *f* Body, of their Faith to feed upon *g* him, of their *h* Repentance, *i* Love, and new *k* obedience: leſt coming unworthily, they eat and drink *l* judgment to themſelves.

f 1 Cor. 11. 28, 29.
g 2 Cor. 13. 5.
h 1 Cor. 11. 31.
i 1 Cor. 10. 16, 17.
k 1 Cor. 5. 7, 8.
l 1 Cor. 11. 28, 29.

Q. What is Prayer?

A. Prayer is an offering of our deſires to *m* God, for things agreeable to his *n* will, in the Name of *o* Chriſt, with confeſſion of our *p* ſins, and thankful acknowledgement of his *q* mercies.

m Pſal. 62. 8.
n 1 Joh. 5. 14.
o Joh. 16. 13.
p Pſal. 32. 5, 6. Dan. 9. 4.
q Phil. 4. 6.

Q. What Rule hath God given for our direction in Prayer?

r *John* 5. 14.

A. The whole word of God is of use to direct us in *r* Prayer, but the especial rule of direction is, that form of Prayer which Christ taught his disciples, commonly called, *The Lords* ſ *Prayer.*

ſ *Mat.* 6. 9, to 10. 11. 12, 13. *Luk.* 11. 2, 3, 4.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer, which is, *Our Father which art in Heaven,*

t *Mat.* 6. 9.

t teacheth us to draw near to God with Holy reverence and Confidence, as children to a father, able and ready to help

u *Rom.* 8. 15. *Luke* 11. 13.

u us; and that we should pray with and for

w *Act.* 12. 42.

w others.

1 *Tim.* 2. 1, 2.

Q. What do we pray for in the first Petition?

A. In the first Petition, which is, *Hallowed be thy* x *Name*, we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself

x *Mat.* 6. 9.

y *Psal.* 67. 2, 3.

y known, and that he would dispose all things to his own

z *Psal.* 83, per totum.

z glory.

Q. What do we pray for in the second Petition?

A. In the second Petition, which is, *Thy* a *Kingdom come*, we pray that Satans Kingdom may be *b* destroyed, and that the Kingdom of Grace may be *c* advanced, our selves and others brought into it, and kept in *d* it, and that the Kingdom of Glory may be *e* hastened.

a *Mat.* 6. 10.
b *Psal.* 68. 1.
c *Apo.* 12. 10, 11.
d 2 *Thes.* 3. 1. *Rom.* 10. 1. *Joh.* 17. 19, 20.
e *Apoc.* 22. 20.

Q. What do we pray for in the third Petition?

A. In the third Petition, which is, *Thy Will be done on Earth as it is in* f *Heaven*; We pray, that God by his Grace would make us able and willing to know, obey, and submit to his will in all *g* things, as the Angels do in *b* Heaven.

f *Mat.* 6. 10.
g *Psal.* 67. *Psal.* 119 35. *Mat.* 26. 29.
h 2 *Sam.* 15 25. *John* 1, 23.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, *Give us this day our daily* i *bread*; We pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessings with *k* them.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, *And forgive us our debts, as we forgive our* l *Debtors*, we pray, that God for Christs sake would freely pardon all our *m* sins: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive *n* others.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from* o *Evil*, we pray, that God would either keep us from being tempted to *p* sin, or support and deliver us when we are *q* tempted.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The Conclusion of the Lords Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory for ever,* r *Amen*, teacheth us to take our encouragement in prayer from God onely, and in our prayers to praise him, ascribing *s* kingdom, power and glory to *t* him: and in testimony of our desire and assurance to be heard, we say *u Amen.*

i *Mat.* 6. 11.
k *Prov.* 30. 8. 9. *Gen.* 28. 20.
1 *Tim.* 4. 4, 5.
l *Mat.* 6. 12.
m *Psal.* 51. 1, 2, 7, 9. *Dan.* 9. 17, 18, 19.
n *Luk.* 11. 4. *Mat.* 18. 35.
o *Mat.* 6. 13.
p *Mat.* 26. 41.
q 2 *Cor.* 12. 7, 8.
r *Mat.* 6. 13.
s *Dan.* 9. 4. 7, 8, 9, 16, 17, 18, 19
t 1 *Chron.* 29. 10, 11, 12, 13.
u 1 *Cor.* 1. 20. *Apoc.* 22. 20, 21.

The

The Ten Commandments.

Exodus 20.

GOd ſpake all theſe words, ſaying, *I am* the Lord thy God which have brought thee out of the Land of *Egypt*, out of the houſe of bondage.

I. Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven image, or any likeneſs of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth *Generation* of them that hate me: and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy; ſix days ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy Gates. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is; and reſted the ſeventh-day, wherefore the Lord bleſſed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

X. Thou

X. Thou ſhalt not covet thy Neighbours houſe, thou ſhalt not covet thy Neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours.

The LORDS PRAYER.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come. Thy will be done on Earth, as it is in Heaven: Give us this day our daily bread. And forgive us our debts, as we forgive our debtors: And lead us not into temptation, but deliver us from evil: for thine is the Kingdom, and the power, and the glory for ever. *Amen.*

THE CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and Buried, he deſcended into * Hell, the third day he aroſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead, I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the Reſurrection of the Body, and the life everlaſting, *Amen.*

* *That is, continued in the ſtate of the Dead, and under the power of death till the third day.*

SO much of every queſtion is repeated in the Anſwer, as maketh every Anſwer an entire Propoſition or ſentence in it ſelf, to the end the Learner may further improve it upon all occaſions, for his increaſe in knowledge and Piety, even out of the courſe of Catechiſing, as well as in it.

And

And albeit the substance of the doctrine comprised in that abridgment, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandments, and the Lords prayer, much less a Prayer (as ignorant people have been apt to make both it and the Decalogue) but because it is a brief summe of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

FINIS.

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